

CONVOCATION, AUGUST 16, 1906.

The three papers which formed the program of the forenoon of August 15 were presented in the following order: "Pastoral Work," H. Eugene Davis; "The Need of More Students for the Ministry," Rev. G. W. Hills; "Religious and Moral Education in the Home," written by Mrs. W. C. Daland, and read by Miss Agnes Babcock. These papers will appear either entire or in part in the RECORDER, and we hope that many, if not all the papers presented during the Convocation will appear in the columns of the Seventh-day Baptist Pulpit.

Special interest was felt in the paper by Mr. Davis, in view of the fact stated by Dean Main, that it was the product of a special form of work in the Theological Seminary. Mr. Davis had been given the theme and a part of his work for the year was to read a list of authors and gradually formulate and perfect his thesis. This method of teaching men to become investigators, known as the "Seminary Method" finds a prominent place in the curriculum of the Seminary. It is of great value. The character of Mr. Davis' paper and the evidences of careful work on his part, commend the method of the Seminary, in a high degree.

Mr. Hill's paper touched a vital question which is felt with increasing acuteness each year. While our denomination is not suffering more than other Protestant denominations are, the fact that there are less candidates for the ministry than are demanded—not to make any comparison with former times—and the accompanying fact that older and larger churches seldom produce candidates for the ministry, emphasized and intensified the interest in Mr. Hill's paper. We are sure that our readers will give it careful consideration, as it appears in another place. The question is vital and every phrase of it should be given constant and prayerful consideration.

The paper by Mrs. Daland might well be called "A Peerless Paper" from the heart of a true mother. Without any apparent connection with the paper by Mr. Hills, it was a logical and appropriate supplement to it. It set forth the fact that the home as the source of life is also the center of character-building and that religious and moral education must be made prominent and effective in the home. She said wisely and truthfully that the child who does not receive such education, is defrauded of a sacred right to which each child is entitled from the parents and from home surroundings. Mr. Davis' paper had discussed certain phases of pastoral work connected with children, and the attention of the Convocation centered, in a great degree, around the thought of primary education and the power of earliest influences which surround child-life. As a result the closing hour for prayer and testimony, conducted by Rev. S. H. Babcock, was an hour of deep spiritual longing, expressed in prayer for the presence, guidance and power of the Divine in the home life of our people. Heart-searching and spiritual up-lift were two results which came with this excellent morning session.

The afternoon was given up to rest and recreation in which the members of the Convocation, individually or in groups, followed their fancy through the round of entertainment from base ball to quiet walks and pleasant chats in shady nooks and on rocky hill-sides.

EVENING.

"Qualifications for, and Ways and Means of Accomplishing Our Mission," by Rev. Dr. Platts, closed the program for the evening session. After glancing at some of the fundamental features

which appear in our mission, Dr. Platts presented the qualifications requisite to the accomplishment of that mission in a logical, earnest and effective manner. No summary of his address which we might attempt to make in this connection could do it justice. We are indebted to Dr. Platts for the which will be found on another page, and to which we ask the attention of each reader. We can not do less, however, than commend with great heartiness the appeal made for such consecration and work on the part of all members of the denomination as are requisite to carry out our mission. Most wisely did Dr. Platts insist that neither a few leaders nor one or two specialists can do the work for which God calls, at the hands of the denomination. Well did he urge that the power to do what ought to be done rests with all the people and not with a few.

AUGUST 16.

The program for the forenoon was opened by the "Next Forward Step in the Work of Our Young People," by J. Nelson Norwood. This was followed by "The Next Forward Step in Our Woman's Work," Mrs. T. J. Van Horn. The third paper was "The Child and the Church," by Rev. A. J. C. Bond. Mrs. Van Horn's paper is in the hands of the editor of the Woman's Page. Mr. Norwood's paper was characterized by a high spiritual tone. He urged that the next forward step is not to seek new forms of work, but a clearer view, a higher conception and a more spiritual tone in the work already in hand.

Mrs. Van Horn's treatment of her theme was of a similar character. She said in essence that the forward step was upward, along the lines of duty already well understood and work now undertaken. If there was one central thought more prominent than another it was her insistence upon entire service, that love and service which gives the best of mind and heart, of body and life, of soul and of purse to the Master.

Mr. Bond's paper like the paper of Mr. Davis of the day before, was a product of his Seminary work. Each of the papers of the morning was strong beyond ordinary standards because they dealt with fundamental principles, and with the power and need of the inner "Light," and "Life." The discussion which followed indicated deep, earnest and high-toned lines of thought which the papers had united to set in motion. President Gardiner for example said: "I do not remember when three papers of any similar occasion have moved me so deeply, have commanded my approbation so strongly and have given me such uplift and hope." Similar thoughts were expressed by several others in thirty minutes devoted to the general discussion. Some of the best features of each session of the Convocation appear in the discussions which follow the morning programs. It is impossible to report the brief, earnest and clear cut expressions on such occasions, in a place like this. But all who had the privilege of listening to those talks devoutly wished that every member of the denomination might have shared the blessings of listening.

The morning session closed with the Prayer and Testimony Hour led by A. G. Crofoot. The tide of interest in the themes to which the Convocation had given audience and the discussion which had preceded the hour of prayer appeared in the testimonies of several of the speakers. This was especially marked in the testimonies concerning the early conversion, or to use a term far better, the early unfolding of Christian life in the hearts of children whose hearts do not defend themselves against the spiritual truths which

God has wisely ordained should be most effective from the lips of mother and the example of father. Such a witness, the morning session of Fifth-day has one of great strength, one in which deep feeling prevailed and in which best thoughts, in excellent literary form, were presented before the Convocation.

EVENING SESSION.

The feature of the evening session was "A Study in Genesis." This study included the first chapter and the first three verses of the second chapter. This was a thoughtful, clear and strong presentation of the opening story of the creation, in which its literary structure, historical surroundings and deeper meaning were set forth. The presentation was deeply interesting and the discussion which followed brought out many expressions of approbation and additional suggestions concerning the value of historic and literary study of the Scriptures. It was gratifying to note the unanimity of sentiment of those who study of the Scriptures. It was gratifying to the others, was a fine representative of the high type of thought which is constantly appearing in the program of the Convocation. When the evening closed the listeners felt assured that the Convocation of Seventh-day Baptist ministers and Christian workers has no fear concerning the effects of "high criticism" or of any other influence upon the truth which is enshrined in the Bible.

SIXTH-DAY, AUGUST 17.

The three items in the program for the morning were: "The Pastor and Social Service," by Rev. E. D. Van Horn; "The Co-ordination of the Bible with Other Subjects of Study," Rev. W. D. Wilcox; "The Educational Value of the Bible From an Ethical Point of View," by Rev. Edwin Shaw, of Milton College. Mr. Van Horn's paper was a thesis which he had prepared in connection with his Seminary work, and which, like those that had appeared before in the program, contained a wealth of thought, of abundant suggestions concerning the pastor's work and concerning the relations which Christianity sustains to all forms of social service.

Rev. W. D. Wilcox discussed with ability and vigor the relations which the study of the Bible should sustain to other forms of education. The three general divisions of the paper were the study of the Bible in the Sabbath School, in the Christian College and in the Common School. Like the other papers, this must have more than a single casual reading if one would secure the help which it offers, the suggestions which it makes and the spirit which pervades it. Closely allied with, and yet entirely unlike in many respects, was the last paper upon the program of the morning by Rev. Shaw. The value of the Bible as the central source of religious truth and of ethical instruction was illustrated in various ways and set forth with clearness. At the close of the morning session there was a conviction that the program of the Convocation was rising steadily, as the tide of the sea rises, with power and forceful life. A brief discussion of the three papers followed in which expressions of appreciation and of devout thanksgiving were frequent, because these papers by those who are comparatively the younger members of the Convocation, were so rich in contents, so forcible in their presentation and so inspiring in their bearing upon the work of ministers and religious teachers. No comparison can be made between the various parts of the program, for each of them is of an order and of a character which is

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SIXTH-DAY EVENING.

The prayer meeting was conducted by Secretary Saunders. It was essentially a missionary meeting in which the interest and demands connected with the needy fields were considered. Secretary Saunders will make a full report of the meeting on his page of the RECORDER.

SABBATH MORNING.

Sabbath day was beautiful with a tendency to increased warmth. The early service, a prayer and conference hour, was led by Rev. G. W. Lewis, and like the other praise and prayer services was marked by strong spiritual influence, and was an excellent preparation for the service which followed. The Convocation Sermon was by Rev. L. C. Randolph, of Alfred. The service was in charge of the pastor of the West Edmeston church, Dr. A. C. Davis, Jr., assisted by Dr. Gardiner, pastor-elect of North Loup, Neb. The sermon was received with marked attention. It was in the main a practical discussion touching the whole field of Christian work, and several features which are closely connected with our work as a denomination. Mr. Randolph has promised a summary of the sermon for the RECORDER, to which we ask careful attention in advance.

The Sabbath School in the afternoon was conducted by Fred White, superintendent of the West Edmeston school, and Secretary Walter Greene. The lesson was considered by classes. Secretary Greene will make a full report concerning it.

EVENING SESSION.

Rev. D. B. Coon preached on the evening after the Sabbath. Mr. Coon has promised to give the RECORDER a summary of his sermon, which was not in manuscript form, within a few weeks. We commend it to the attention of the reader when it shall appear.

FIRST-DAY FORENOON.

The only paper of the morning session of First-day was that of W. D. Burdick on "The Religious and Moral Value of Sabbath Keeping." It is sufficient to say that the paper treated the theme in a simple but very practical way and that the spiritual tone of the paper and the discussion of Sabbath keeping from the higher standpoint was excellent. It will appear in the RECORDER. Our readers will have the privilege of the benefits since it appears on another page.

The report of the committee appointed last year to consider the matter of a Pastor's Training class was the central item on the program.

The report and that to which it is likely to lead found very hearty recommendation. Many pastors and others spoke of their own efforts to accomplish the purposes set forth in the report, and all hailed it as the beginning of certain changes in church work which will enable the pastors and their assistants to secure much better results than have been secured under the somewhat haphazard method of former years. The discussion of the report was of a high order and of a character which is

was over for further discussion at some future time.

The prayer and testimony hour was conducted by Rev. G. W. Lewis, the theme being essentially "Consecrated Giving," 1 Cor. 16: 1-3 and 2 Cor. 8: 5-12. After a service of prayer the discussion turned upon the value of money-giving as a religious service as well as a privilege and a duty. The remarks and suggestions brought out in this connection emphasized and enriched the idea that the giving of money consecrated to the service of the Master is one of the first and most important of Christian graces.

FIRST-DAY EVENING.

The paper for the evening was by President B. C. Davis upon "Religious and Moral Education as a Part of General Education." The paper was broad as to scope, excellent in its details and generally suggestive as to helpful facts touching all forms of religious education from the public work of the church to the influence of the home. We hope to place the paper entire or in summary before our readers at an early date.

SECOND-DAY MORNING.

The three papers for the program of August 20 were germane to each other and were of great interest along pedagogical lines. The first paper was by Rev. T. J. Van Horn on "Pedagogical Elements in the Ministry of Jesus," second by Prof. C. B. Clarke on "Religious and Moral Education as Conditioned by Modern Psychology and Pedagogy," and third by Rev. W. L. Greene on "Pastoral Leadership in Religious and Moral Education." These papers introduced a comparatively new element which is of almost supreme importance in the teaching of children as well as of adults. Mr. Van Horn's paper called attention in many ways to the methods of Christ as a teacher. Prof. Clarke brought out the latest applications of psychology—that is, the soul study of pupils from the standpoint of religious teachers. Mr. Greene applied these principles to the question of leadership on the part of the pastor as a religious teacher. These papers will be placed before our readers either in the present number or in due time. In place of the usual discussion, Mr. Chipman, of New York, a member of the Publishing Committee, having in charge the Memorial Volume, made some general statements concerning the progress of the work and noted the fact that the book would have been published long before the present time, except that certain chapters had not been prepared. The history of the Eastern Association is still wanting. In connection with this he asked Mr. Wilcox to read the thrilling account of the martyrdom of Rev. John Jones, an English Seventh-day Baptist, as it appears in the volume from the pen of Prof. W. L. Gamble. The prayer and testimony hour was conducted by Rev. Eli F. Looffboro, the theme being "The Immediate Presence of Christ with us."

"WHO THEN CAN BE SAVED?"

Matt. 19: 25.

Brother Wheeler answers the question by these quotations, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." Then the elder adds, "Belief in Christ secures salvation, though there be mistakes views of Moses and the prophets, or errors in faith and practice." (Seventh-day Recorder, Vol. 34, p. 258. If the same error were made which occurred there

will be some saved who are really quite bad, for James 2: 19, reads, "The devils also believe and tremble." Surely it seems to me there are other things required besides belief in Jesus, in order to be saved. What the elder says is true as far as it goes, but I think it does not go far enough. It represents only a partial truth, and a premise taken upon a partial truth, it seems to me, can seldom ever be relied upon. When a man has showed the kind of belief he has in Jesus, by repenting and asking pardon, right then, it appears to me, he is in a condition of being saved. And if he should be called to the other world right then, no doubt he would receive eternal life. But everybody knows (most everybody) that every moment he lives after he has received the forgiveness of his sins puts added responsibilities upon him to learn and do the will of God. Is it possible that God has expressed his will concerning some things that He is not particular about? Is it possible that any one of the commandments may be broken wilfully by us, and still God be pleased with us? Suppose the man who has been forgiven and permitted to live in the world reads the will of God expressed in the Decalogue, and when he comes to the one that says, "Thou shalt not steal," he says, "This commandment was given to the Jews, they did not have graphophones in those days, therefore the commandment cannot refer to graphophones, so I will steal graphophones." "Ah," you say, "That is a quibble. A man cannot show love to his fellow-men when he steals any thing from them." But suppose he reads the commandment that says, "The seventh day is the Sabbath," and he reasons, "This commandment was given to the Jews, it does not apply to people now, so I will keep Sunday." Is that a quibble, too? Can a man show love to God and do contrary to the plainly expressed will of God touching the matter of the Sabbath? The man that steals the graphophones has once been forgiven his sins, he was once in a state of being saved, and he keeps all the commandments except the one on stealing, and he keeps that one in every way except in the matter of graphophones; and you recoil from the notion that such a man can be acceptable to God. You say, "The man has flatly, squarely and fairly broken the commandment by stealing one kind of property, no matter what the kind." The man who keeps Sunday has been forgiven his sins, he has been in a state of being saved, and he keeps all the commandments except the one concerning the Sabbath, and that one he keeps in every way except the day. And yet we hear from every hand, "This is no quibble, these people are sincere, they keep Sunday just as devoutly as we do the Sabbath. It is uncharitable to tell them they are disobeying God, it is unkind to intimate that such people will not be saved." I find Seventh-day Baptists who teach just that. I guess Elder Wheeler did not say that, but taking it in the connection, I infer that he wants us to understand that Paul teaches in his figure of speech in 1st Cor. 3, that these people will be saved, "yet so as by fire." Now, if the elder's commentary on Paul's figure of speech is correct, if the conclusion he draws that the teacher of error will be saved yet so as by fire, then I find myself in great need of being instructed as to the meaning of other Scripture, all of which is contrary, as it seems to me, to this conclusion.

I. What does Jesus mean by his parable of the Ten Virgins? He says five were wise and five were foolish. But He pictures them as being stupidly alike except in one point. They all had

ed for the bridegroom, they all had lighted lamps, they had all come to the wedding feast, they all slept while the bridegroom tarried. When the announcement came that the bridegroom had arrived they all arose and trimmed their lamps, and the foolish had not discovered their error until at this point. They had no extra oil. And that one lack forever shut them out.

II. What did Jesus mean when He said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7: 22.) It has always seemed to me that He taught here that doing great things in the name of Christ was not the test of getting into the kingdom of heaven. Now perhaps that is not correct, but if not, then what did He mean in the verse just preceding, where He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven?" It has always seemed to me that Jesus here makes doing the will of God the test that will decide the matter of our fitness to enter the kingdom of heaven. Perhaps that is not correct, but if it is not, then what did Jesus mean? What did He mean when He said in the 14th of John, "If ye love me, keep my commandments." v. 15. "He that hath my commandments, and keepeth them, he it is that loveth me." v. 21. "If a man love me, he will keep my words." v. 23. "He that loveth me not keepeth not my sayings." v. 24. It has always looked to me that Jesus here makes the keeping of the commandments the test of love. Perhaps I have misunderstood. If so let some one explain.

III. If keeping the commandments is not the test of love, I will need it explained to me why the Apostle John in his first letter, 5: 3, says, "This is the love of God, that we keep his commandments." What did He mean when he said, "Sin is the transgression of the law?" (Chapter 3. v. 4.) I always supposed that he meant, if a man did not keep any one of the items of the law, he was a sinner. Perhaps that is not so, or applies to all the commandments except the Fourth. Surely I need light on the words of James 2: 10, where he says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It has always seemed to me that this divinely inspired man meant by this statement that a person must keep all the law, and if he did not do it, he was guilty of violating the fundamental principle,—love; which I always supposed Jesus and John and others taught had its manifestation in keeping the commandments. I may be wrong. Let some one give me light.

If Paul teaches that the man who teaches and practices error will be saved, yet so as by fire, let some brother explain what the same writer meant when he said, "How shall we that are dead to sin live any longer therein?" (Rom. 6: 2.) Also, "Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid." (v. 14, 15.) Also, "The wages of sin is death." (v. 23.) My head is altogether too thick to harmonize these statements of Paul with what Elder Wheeler represents him as teaching by his figure in 1st Cor. 2. It seems very queer to me that Paul was inspired to teach that men in error will be saved, that he was inspired to clothe the

thought in a figure of speech that could be interpreted another way, and be inspired by the same power to say, "The wages of sin is death." It seems queer that God should inspire one man to teach that a person can be saved in his error, and then inspire another man to say, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I have always thought that God is no respecter of persons, judging from various passages of Scripture using these words. I may be mistaken about that, but if I am not, I am still of the opinion that if God will save people who are equal to us in intelligence and opportunity, but who will not keep God's Sabbath, then He will save us while we do the same. Of course, I may be as far off on this as I am in my effort to harmonize Paul's teaching according to Elder Wheeler, with the teaching of Jesus and John and James, and with the teachings of Paul elsewhere. But brethren, I am anxious to know and accept the truth. I hold myself very flexible to the teaching of the Bible, my only guide of faith and practice. I learned a long while ago to adjust my belief to the teachings of the Bible and not the Bible to what I believe, or what I would like to believe. I may be wrong in this also. There is nothing in the world that would give me more pleasure and joy, than to know or believe that every devoutly religious person would be saved unto eternal life regardless of creed or character, if it would not interfere in any way with the great design of God. In reading this over, I fear some will think I am sarcastic, but I think I am not. I am trying a new style. Some of my friends think I am too positive. They tell me it is all right to believe firmly what I do believe, but I must not talk that way. The style is a little awkward for me, and I fear some will not interpret my language correctly. I feel like I imagine David did when he went out to war wearing the armor of Saul.

Whenever I have a real conviction touching any truth, it is because I think I can place my finger upon good, sound reasons for it. It is always possible that I may be mistaken, but it has never seemed just right for me to say, "I guess," when I have no doubt about the truth I have to express, and it is right here that many have thought me too positive, and too harsh on those who held another view. I always supposed that if any one held a view different from mine, and thought it of enough importance to defend it, he would show reasons more numerous and sound than mine, and in that case I would change my belief to his. But it seems that that is the wrong view to take. If I have a view differing from what others believe, out of regard for the other view, I must qualify and modify my statements so as not to appear too certain of my position, and so as not to reflect upon the ability of the other person to reason correctly. But some how I have always felt that truth is bigger and better, and more deserving of respect than any man. Truth is eternal, like God. Man is of the earth, earthy. No doubt I have greatly missed it that I have not secured a complete course in some theological school. Perhaps it would come easier for me to say, "I guess" when I do not guess at all; or "It seems to me," when that would be partly true, but not wholly true. If some one will help me to see that these terms or some other expressions of moderation do not weaken the impressive power of the truth expressed, or weakening it, will serve a better purpose, let us have the benefit of your knowledge. I firmly believe in the right of every man to

believe as he pleases, and the right of every man to express his belief; but I do not believe in the right of any man to condemn the belief of another unless he can, and does, give reasons to warrant it. I highly respect Elder Wheeler for giving his reasons for believing the way he does, even though it creates irreconcilable discord for me in the teaching of the Bible. May God give us hearts burning for a knowledge of the truth, and kindness in our hearts toward those who are in error, but never a false kindness that will let the erring go on in peace to ruin, if indeed, the erring will go to ruin.

Yours for the truth, the right spirit and the right method.

C. S. SAYRE.

DODGE CENTER, MINN., AUG. 6, 1906.

QUARTERLY MEETING.

Churches of Southern Wisconsin and Chicago.

The Quarterly Meeting at Milton Junction, July 27-29, 1906, opened with a sermon by Pres. W. C. Daland, text, "God commandeth his love," etc. Romans 5: 8. Why does so good a thing as God's love need commendation? It is because mistrust and sin abound. The speaker compared and contrasted God's love with human love, and extolled it as the greatest power in the world. After the sermon he led an interesting conference meeting.

SABBATH-DAY.

Despite the showers of the morning a large congregation listened to a sermon by Pastor T. J. Van Horn, text, "The Sabbath was made for man." It is adapted to the needs of man, physical, mental and spiritual. It marks God's goodness in seeking to develop the best there is in man. It is especially religious. A short session of the Sabbath School followed, the lesson being presented by Profs. A. B. West and E. B. Shaw. The afternoon was very rainy, yet a good congregation heard Pastor Shaw from the text, "Ye are the salt of the earth." He showed that salt is a very appropriate type of loyal Christian life. 1. It meets a keenly felt need, if not a real necessity. 2. It has great cleansing power. 3. It preserves from decay.

The speaker of the evening was Brother A. E. Webster, of Albion, a student of Alfred. Text, Rom. 8: 28. 1. God causes all things to work. There is activity—progress everywhere. 2. All work together. There is harmony—concert of effort, hence strength. 3. All is for the good of God's people, those who love him."

FIRST-DAY.

At 10 a. m. a business session was held and at 10.30 Pastor Stillman gave an address on Church Discipline, Its Scope and Importance; which was followed by remarks from several brethren. At 11.30 Dr. Platts spoke on Systematic Benevolence, Its Importance, and the Merits of our Card System. At the close several questions were answered.

The afternoon was given to our young people and the service was conducted by Nettie M. West with program as follows:

- Singing Congregation
- Prayer Rev. E. B. Shaw
- Singing Congregation
- Paper—"The Model President" Edna Zinn, Milton
- (Read by Anna West.)
- Paper—"The Ideal Prayer Meeting Committee" Rev. Cook, Watkiss
- Song Ladies' Quartet of Milton Junction
- Paper—"In Like with One Team" A. B. West
- Concluding Prayer Rev. E. B. Shaw

CONVOCATION PAPERS.

Religious and Moral Education, as Conditioned by Modern Psychology.

A few days ago, while reading, I came across a brief quotation from the pen of President David Starr Jordan. As the spirit of the words are so apt for this paper and appropriate for the spirit of this gathering, I venture to present it to you in the hope that it will be as full of meaning to you as it seems to have been for me. Here it is and please note every word.

There is no right way for the development of all men. Each one must live his own life, pass through his own changes. He can be helped by others, but this help must be given to him wisely, and in this connection the work of the preacher has an importance few of us realize. He is to deal with the most delicate part of the nature of man—the part that is most easily injured by bunglers, which can be most helped by the influence of true piety. To teach young men and women the way of life, we need the noblest, wisest and purest men in the calling of the ministry. In the hands of the minister is the molding of souls—for the long, sweet, helpful life that now is and, as we hope, for the life that is to come."

In considering the subject of Psychology as a Factor in Religious Teaching there is, it seems to me, in these words of President Jordan an almost perfect ideal of what it means to apply Psychology to religious instruction. There is no one of us that would not gain much help by reading and studying these words every day; and should but a few do this the effort will not be fruitless.

I said these words present an ideal. The scope of our subject is so wide, includes so many aspects, embraces such a mass of educational material that the most a brief paper like this can hope to accomplish is to awaken an interest that may lead to further search and study. Every minister, and every religious worker as well, ought to make a serious study of Psychology in its bearing on the religious life. It is quite essential that the facts of Psychology shall become familiar to each one of us ere we can become nature's helper toward a wiser and better method of religious education.

The first fact which is fundamental to an appreciation of our subject, and one, too, with which every parent and religious teacher ought to thoroughly acquaint himself is this: that the religious life is a normal experience. An appreciation of this fact would seem to me to be fundamental to any sane method of religious instruction. If to be religious is in the order of nature, and of God, then we can hope to reach something of an understanding of its orderly workings, and, by so doing, adapt ourselves to, and co-operate with God's purpose in the spiritual development of men. If, on the other hand, the religious experience does not come within the range of a normal, natural life, then we may with consistency discard the teachings of psychology, at any rate, so far as it applies to religious phenomena.

Before going farther, let us pause to reflect that in using the term psychology we are not necessarily dealing in matters which are difficult, hidden, and known only to professional students. Psychology is but a name for understanding the workings of the human mind, or, we might almost say, the ways of human nature. Whether known under the name of psychologists or not, all leaders of mankind, including spiritual and religious leaders, have been keen observers of human nature. Christ, Paul, Luther and Wesley, are noted examples of spiritual leadership where a deep insight into the logical workings of the human mind played no small part in their unusual success. Many other like instances will occur to each of you.

From this slight digression, let us return to our theme. A second fact which we all have observed but which psychology seeks to have us more deeply appreciate, as well as to understand and to explain, is that individuals are not like machines. There is variation in talents and temperament. Environment is complex. Individuality implies self-activity. Based upon this fact, thoughtful minds are shy about making hasty educational pronouncements to be applied without discretion. From this it follows that one of the first and most important demands of psychology in religious education is the recognition of individuality. We mean by this we mean that we are to observe to the needs and conditions of each individual, and to recognize that Jesus did not talk to the masses, but to individuals. Paul did not address the masses, but to individuals. We want to

be able to make a broad religious content, or a stereotyped method of religious instruction, and follow it in every case without violating some of the deepest yearnings of the human soul. The first prerequisite then of good religious instruction is that the teacher shall have a wide range of experience, a breadth of fellow feeling, a sympathy which will enable them to touch life at many points. Paul could address Agrippa as appropriately as he could his spiritual son, Timothy. Jesus was as wise with Pilate as with the woman at the well. Or, to put it in another way, the religious teacher must know the training, temperament, habits of thought, and present trend of the life of the one he would help and must be able to enter into a corresponding frame of mind. This requires careful study of human nature and implies large power of adaptability. To know what another needs and what such an one is ripe for, requires study, and wisdom of a high type.

While the recognition of individuality is of the highest importance, and while it is impossible to lay down rules which shall apply without discretion to all cases alike or to any case in different stages of development, yet the study of psychology has revealed the gratifying fact that within limits there are certain general but well defined principles of mental evolution which apply to all normal individuals in respect to mental and religious development. As a result, and in this way, we come to have types or standards for the estimate of religious phenomena, just as truly as does the botanist in plant-nature or the chemist in the world of substance.

The fact which has furnished most helpful suggestions for the solution of the problem of religious education is found in our recognition of stages of development. While it is true that life from the cradle to the grave is one, yet development is marked by quite different periods or stages of progress in which each seems to be a preparation for and contributory to the next, culminating ideally in the perfect man and woman. Each period is marked by such unity of characteristics as to make each a distinct stage, capable of responding to stimuli most suitable to its own peculiarities. There are ideals of fitness for each stage, which, to the intelligent teacher and parent, suggest a corresponding differentiation of method and duty. The methodology as well as the content of modern education is built upon the psychological recognition of variation of needs in the several periods of growth and development. In short, modern education is an attempt on our part to adapt ourselves more delicately and wisely to nature's processes; to make each stage more highly contributory to the next, in order that our boys and girls may reach the ideal manhood and womanhood with the largest accumulation of manly and womanly attainment. In the ethical and religious world we have been very slow to recognize that the same general laws of development apply, as in the more distinctly intellectual life; or, rather, we have been slow to recognize the religious aspect of life as a phase of the natural order of development. The lesson to us, as religious workers is, that we study to adjust our methods as well as the content of our religious instruction to the developing personality of the young of our denomination.

We shall now proceed to discuss very briefly the characteristics of the more important stages of growth in relation to the religious development. With what sort of a religious equipment do we come into the world? The old time Calvinist would have shaken his head and said, "It's a hard outlook. Weighted heavily with the accumulated sins of a hundred generations your child will be very prone to evil. Goodness can have slim chance in a heart born of irreverence and impiety. Such a thing as natural goodness is out of the question." On the other hand, and in an opposite extreme, some fond mother will tell you seriously that her Mary or her Johnnie is really angelic. The revelations of a later life seldom confirm either view. The answer of modern psychology and sociology is without doubt more nearly in accord with the facts. They say the child is born neither saint nor devil, but with the possibility of becoming quite either one. The babe has innocence but not character. Character results only from conflict and choice. Every normal child is born with moral and religious possibilities. The moral and religious potentialities become actual as the result of wise development through proper education administered by intelligent and sympathetic parents, preachers and teachers.

Child life is largely the result of imitation. The child is passive, sensitive, receptive. His spiritual vision is clear. On the religious side of his nature he is susceptible and open. His ability is rapid thought

or question, and often quite unconsciously, the religious environment of home and community. Religion, so far as the child expresses it, is a form and not an experience. Religion is to him external, not mental or intellectual, but something outside himself. Nevertheless, if these forms are of the right sort they will furnish for later life a substratum upon which the conscious religious life will nourish and sustain itself. Religion without moral concepts must always remain a hollow, formal affair, and so it follows that preparation for vital religious living consists in early years in proper moral training. Moral training begins in infancy, and the degree of regularity, control, attention, obedience and right habits attained before puberty, will, in no small degree determine the character and content of the religious experience.

Before passing the childhood period, allow, if you please, one more statement, or, perhaps, it would be better to put it in the form of a query. Is it wise and for the child's ultimate spiritual advantage to be strongly indoctrinated in early years? My own experience impels me to take a negative attitude on the question. It seems to me that the principle of progress as well as the teachings of psychology would suggest that early religious conceptions should be purposely left in a crude and plastic form, that, later, they may be molded to meet the broadening life of the individual, instead of having to be torn out root and branch to be replaced by others. This latter process is, to say the least, a most excruciating experience, and, in many cases, I am persuaded, leaves the individual with strong inclinations toward infidelity; and if not so serious, it can scarcely escape leaving a bad taste in the mouth. Let no one suppose that such a position contemplates shutting children away from church-membership. I would encourage them to enter as early as they may voluntarily desire to do so; but would protest against inflicting upon children absolute conceptions of religious truth. The world is growing and enlarging its life in all directions, not excepting religion. Who of us wishes to assume the responsibility of making it impossible or even difficult for our children to enter into the enjoyment of this enlarging conception of truth? I think I hear you say, "Not one of us." Then, let us be sure that we do not.

We now pass to the period of adolescence. Adolescence begins with puberty, and corresponds with the familiar designation, "youth." With the dawn of puberty, and dependent upon it, there emerges a new instinct,—the parental. Upon the proper awakening, direction and development of this instinct hangs largely the future moral and religious well-being of the coming man or woman. The oncoming of this instinct impels in its very nature consideration of others, develops social consciousness and personality. In this period receptivity gives way to production and a sense of power. A law of the inner nature which, to this time, has imperilled unconscious self-consideration is now opposed by a new inner impulse which says, "Act for others." All previous training for the moral life which, to this point, has resulted chiefly in producing a virtue which is outward and imitative, now takes hold upon the inner self and life becomes truly moral in the sense that actions represent free choice. Boys and girls at this age seek an inner justification for their conduct and are, in consequence, normally less dependent upon and less respectful to outward authority. Conforming to nature's order parents and teachers must now loosen the strings of personal authority, but should not cease to inspire self-direction, appealing to the higher law of experience, life and consequences.

Adolescence, too, is normally the period of conscious religious awakening. Many more conversions occur in this period than in all others combined. Nor is this strange; for, when we reflect, that, with the awakening of the parental instincts, the youth becomes consciously a social being, a social originator, is it any more than logical and consistent that the mind should lead on from the idea of human parentage to that of ultimate origin, namely, to God, our Common Father whose love and power made and embraces us all. Here is ground for reverence, the logical basis of religion. This is not denying that the child has earlier used the name of God; but it suggests that it was mainly imitative and without much content of meaning. And, indeed, how could it be otherwise, until within the inner life and consciousness the individual becomes aware of higher relationships? That religious feeling should normally attach to the adolescent period is still more in evidence when we reflect that religion is after all but the spiritualization of native impulses due to an appreciative

realization of the high origin of our nature and of our mutually high and worshipful obligation in consequence. Such appreciation, without some degree of maturity, is quite unthinkable, but these powers normally dawn upon the individual in the adolescent period.

In the light of the foregoing psychological facts the function of the religious teacher is the creation of such an appropriate environment at each stage of the development of the individual as will call out from each instinct its highest and noblest service to the individual, to the race, and to its Creator. In short to properly stimulate in its nascent state each and every moral possibility so that the fabric of life shall be richly interwoven with jewels of spiritual ideals and moral deeds.

The service which psychology can render the teaching of religion is the knowledge to anticipate the normal conditions and needs of each stage of unfolding manhood and womanhood, and so enable the individual to pass through each successive step without loss of spiritual energy, and to realize in maturity strength of moral and spiritual purpose. If we as religious teachers will but take the pains to adequately acquaint ourselves with the delicate nature of the material in our hands, we shall avoid many blunders in our work, many pitfalls for the young, and many heartaches for old age. May we not hope that the time will soon come when, as teachers, we shall do less of groping in pedagogical darkness, when life for the young shall be less a series of maladjustments and subsequent corrections; when parental and pedagogical responsibility shall so sense its duty and its opportunity, and so far intelligently co-operate with God and Nature as to carry our charges straight forward to the goal of moral and religious attainment. Shall we not, for example, cease the attempt to make our children, prior to adolescence, religious in the full sense of the word; but earnestly and sincerely lay a foundation for the religious experience by cultivating such moral feelings and habits as will impart life, meaning, reality and content to the religious impulse when it arrives? Shall we not recognize in nature God's own way and count it best? Let us avoid hastening the development unduly. Let us give God and nature time enough to do their work well. Let us wisely and intelligently co-operate with the powers that make for righteousness, and neither get ahead of nor fall behind our opportunities.

In closing we may make brief quotation from Starbuck's Psychology of Religion?

"The interests of the religious life demand that in venturing to help in the processes of growth from childhood to maturity, there should be a tact, a knowledge, a delicacy of treatment, in some measure commensurate with the infinite fineness of the organism with which we are dealing. When, and to what extent, should the child be left with the playful imagery that makes up his early religious conceptions? how far should he conform to the customs of those about him? under what conditions should a person be let alone to commune with the life that is speaking through him? is the course of his life already wisely directed and gravitating surely and steadily toward what seems to be the goal of spiritual attainment? are the threads of dawning consciousness being skillfully knit and the tension of feeling symmetrically strung to set the new life going in the right direction and tune it to every virtue? is the person ready for the magic stroke which is to change the child into a man? does he only need a hazy mind clarified and a struggling spirit calmed, or has he a distorted attitude of life which should be violently forsaken? should he be induced into intense activity? would his life be perfected by a fuller recognition of the forces at work within him, or does he need to be filled and thrilled with the ideal of self-forgetfulness? These and many such questions, should be taken into account, at least implicitly, before one ventures to interfere in the delicate processes that are going on in the religious life of any human being."

"This wisdom will come about only when we have gained a knowledge—a more intimate knowledge than we now possess—of the ends nature has in view in religious development and the lines of approach along which these ends are to be accomplished; of the factors which enter into fully developed religion; of the steps and their relation to one another, which are involved in the line of growth; and, furthermore, a knowledge of human nature in all its complexity and diversity."

The Need of Students for the Ministry.

REV. G. W. HULL.

The need of students for recruiting the ranks of our ministry is a vital question, and so plainly before us that "who runs may read." We need no scare headlines of "yellow journals" to indicate the fact. It is the great

up-to-date problem confronting us that "will not down." We cannot ignore it or treat it lightly. There can scarcely be a theme mentioned that demands more careful consideration by Seventh-day Baptists.

New and promising doors of opportunity are constantly being thrown open before us, inviting us to enter with our message of truth and love, while the widening fields already occupied call for more ministers than ever before. We already lack a large number of ministers. Young men are not entering the ministry in sufficient numbers to keep the ranks full, and take up the mantles as they are laid down on the banks of the Jordan of death by our older leaders as they are promoted from service to rewards. How our churches are to be supplied with pastors is a perplexing problem. Added to this is the need of additional men on missionary fields and in special service.

Is it too much to say that this denomination will stand or fall with its ministry? Can we say less? If we lack in the class of workers we lack in denominational leadership and aggressive force. Proportionately with this lack will we come short of the high mark set for us by the Lord.

The Seventh-day Baptists will suffer irreparably from this lack if they fail to soon arouse themselves and remedy the difficulty. Possibly the difficulty lies, in part, in our failing to fully understand our mission and to realize the magnitude and importance of the work the Lord has called us to perform. But whatever the cause, and however deplorable the results, the ever increasing demands are accumulating upon our hands. Do we realize that there is nothing higher in all the reach of human possibilities on the shores of time, than being sent with a special message from the great I Am to the erring world?

The need for more students is very great. We need many more consecrated, God-fearing, Spirit-led, Divinely-called young men, with deep, genuine conversion; a thorough, clear-cut experience; possessing the meek and lowly spirit of sacrifice and service of our Lord; with hearts on fire for lost souls and eternal truth; young men who prize the Bible among all other books; who believe and teach that serving humanity and glorifying God by obedience are of greater importance than getting rich, or securing the high places of earth and the mere favor of men.

The subject assigned suggests a seminary education for young ministers. All recognize the need in the commercial world for business colleges. The military interests of the country require the West Point Academy and the Post Graduate Military School at Fort Leavenworth. The navy needs its academy at Annapolis. But how much more necessary is the seminary training for students in the far more important calling of the Gospel ministry, the most exacting and strenuous line of Christian service.

The needs of the theological student are not confined to the study of doctrines, pastorals, and homiletics; but one of the greatest needs is the training in generalship that he receives in the seminary. Without this training he will very probably "wear out the patience of the saints" of his church and accomplish very little, as a leader, unless it be to bring about his own discouragement at his blunders and failures.

In these days of hurry there is a tendency to take a short-cut in preparing for the ministry. There is no calling in life that merits more serious consideration and a more thorough preparation. Nor is there a calling where the short-cut method will prove more detrimental. The short-cut method is not the way to true success. Napoleon III tried it at Sedan and was defeated. The true relation between haste and waste is too frequently over-looked. Making haste slowly seems to be a lost art.

The theological student should not undervalue the time he spends in preparing for his work. It is a work of life, of love, for God, for souls, for eternity and heaven. He should realize that he is serving the Lord just as truly and as acceptably while securing his preparation as he can after it is secured. Every subject he masters in his courses of preparation augments his powers for future usefulness.

Ever since Alexander of Macedon asked his teacher to show him a short and easy way to learn geometry, men have been looking for a short-cut in reaching results, but have discovered that the shortest, easiest and the only sure cut is by the old-fashioned way of patient, persistent, hard work to the finish. Two thirds of Moses' life was spent in securing the preparation for his life work. Were there ever such pains taken? But were there ever such results secured? John the Baptist's whole life was preparatory for the coming of Christ,

yet his work was just as truly a part of prophetic fulfillment as was that of our Lord's. The Gospel minister stands in such the same relation to Jesus that John did. His work is to deny self and take up the cross of being simply "a voice of one crying" in the wilderness of the world's sins, "repent for the kingdom of God is at hand," in order that the way may be prepared for the coming of Christ into the wilderness regions of the hearts of those for whom he died.

In earlier decades it was much easier for a young man to receive the impressions of the spiritual needs of the church, and to recognize the divine call to the ministry than at present, when everything is saturated with the spirit of commercialism. In those days the ministry was considered the highest calling, the calling of God, and the minister was looked upon as worthy of the highest regard. He and his calling were spoken of favorably to the young, while today, the minister is coming to be looked down upon as a dependent, and his calling is largely left out of consideration. The captains of industry, the money princes, and money-getters are cited as worthy of the young man's highest regard as the patterns for his life, and he is led to believe that getting rich is life's highest aim and the only real success.

Back in those earlier days there was a sacred place in the Christian household. It was the holy of holies in the home, called "the family altar." It was the place where father and mother gathered the children about them and they read and explained the Holy Scriptures, and met and communed with God in prayer. Today, life is so full of business and hurry that God, and His Word, and prayer, have but little time or place in the average home. There are many children of church members who never heard their parents' voices raised to God in prayer.

In such homes the welfare of the church, and the denomination, and the real worth of the minister and his work are subjects seldom referred to, while the young people hear free discussions of business, political, and social matters; even gossip and scandal. It is not difficult to see which set of influences they imbibe. Can we wonder that the American home life is rapidly losing its grip on young manhood and womanhood, and the ranks of our ministry are sadly depleted?

The home and the pulpit are so closely akin that the home, more than any other one place of influence, controls the number of recruits for the ministry. The home was the first institution established by the Lord. From it go out influences that touch every condition and calling of life. Home should be earth's miniature representation of heaven, and a radiator of heavenly influences. Back toward the childhood of the race the father was the priest of the home and was interested in the spiritual welfare and instruction of his family.

At the foot of Mount Nebo, Moses gave his farewell address to Israel. The sixth chapter of Deuteronomy is a very interesting portion of that address. In that chapter he exhorts parents with the reference to the instruction they should give their children in sacred lore. If parents of our day would make that chapter a careful study and follow its teachings in instructing their children, the ministry question that perplexes us so sorely today would be solved.

The Co-Ordination of the Bible with Other Subjects of Study.

W. D. WILCOX.

I. THE CO-ORDINATION OF THE BIBLE WITH OTHER SUBJECTS OF STUDY IN THE SABBATH SCHOOL.

1. It seems proper to begin with the Sabbath School when considering the co-ordination of the Bible with other subjects of study, for the following reasons: (1) None question the right and necessity of Bible study in the Sabbath School. (2) The Bible is assumed by many to be the only proper subject of study in the Sabbath School. (3) We, as pastors and Christian workers have a deep interest and strong influence in the Sabbath School.

The majority of Christian people still hold the tacit assumption that the Bible is the only text book of the Sabbath School, and that it is to be studied in small sections by means of "lesson helps." The time has come for a change that shall introduce into the Sabbath School a systematic, orderly, and consecutive plan of Bible study based on best and most approved pedagogical and psychological principles. Furthermore, the time has come when the Sabbath School curriculum should be enlarged to include the study of the history and literature of the Christian Church and of Christendom, to secure a more complete preparation for all the above years of teaching opportunity (which is the

length of the Sabbath School opportunity with many people) with no limited material of instruction as is now customarily employed. Only limited portions of the Bible, especially the Old Testament, are used or can be used in the instruction of classes under adult age. This fact narrows the scope of instruction to limits much smaller than the Bible itself, and accounts for much of the repetition under our present system. The Bible will always be the supreme book of the Sabbath School, but other books as well printed and illustrated as the best public school text books might well be studied in the Sabbath School to supplement the study of the Bible, and as co-ordinate subjects of study with it.

II. SUGGESTED COURSES OF STUDY FOR THE SABBATH SCHOOL.

1. *The primary Department.* (a) By direct study of objects from nature teach the good, beautiful and useful aspects of God's beautiful world. (b) With Biblical literature suited to their child minds, combine other appropriate literature. Carefully prepared and well edited commentaries on some parts of the Bible would be far better than the Bible itself for the little folks to study.

2. *The Period of Advanced Childhood, 8-12 Years.* This is the period when the memory is active. Poetry and images are most easily impressed on the minds of the children of this age. The dramatic instincts are keen, and history and adventure are eagerly read. We need to take cognizance of these facts and avail ourselves of the opportunities they present. The Sabbath School should offer to children of this age studies adapted to their interests.

The following would be very appropriate: Old Testament history to the return from exile; Biography of Old Testament characters; Biography of the Apostles, and Life of Christ; Nature Study, including investigative and descriptive works; History and Biography which sets forth in an interesting and dramatic way the conquests and triumphs of the Christian church.

THE PERIOD OF EARLY YOUTH, 12-15 YEARS.

This is a transitional period, physically and psychologically. It is marked by rapid growth in height and weight. Social and altruistic sentiments arise. Religion becomes a real experience, and there is a natural dawning of the God consciousness.

At this age the literary interest is in heroes of fact and fiction, in deeds of bravery and cunning. The heroes and heroines of the Old and New Testament can be so presented at this time as to leave lasting imprint in memory and character. Boys and girls of this age begin to ask questions concerning theological beliefs and doctrines, and these things need to be confirmed. The foundations of that historical conception which seeks the true connection of events, and their true historical import must now be laid. Much might be accomplished with best fiction, allegory, biography and history in connection with Bible study.

THE PERIOD OF YOUTH (HIGH SCHOOL AGE) 15-18 YEARS.

This is the period of the great waves of religious experience as they come normally to normal youth.

Vague, but broad ideals rise before aspiring minds. This is the time for forming and pressing high ideals. The material of instruction should be largely biographical and historical. Biblical history should be taught in its right relation with the rest of the world's history. Church history and the history of missions should be taught, at least in outline. The history of great religious movements and reforms should be offered to our youth in the Sabbath School. The classics of literature, the masterpieces of poetry and prose ought not to be wanting in the curriculum of the Sabbath School for pupils of this age.

THE PERIOD OF ADVANCED YOUTH (COLLEGE AGE) 18-22 YRS.

In this period the growth is obtained. The strength and skill of manhood and womanhood are acquired. Strong appetites are held in healthy balance by training and affection. This is the period of active reasoning. It is the storm and stress period of the thought life. It is the opportunity of the Sabbath School and the privilege of the teacher to co-operate with other right and helpful agencies in directing and urging right reasoning.

At this eventful and telling period when the great choices of life are being made—choice of the social circle in which one will move, the church one most approves and desires to join, the choice of one's profession, the choice of one's wife or husband—in this great period the Sabbath School ought, by its curriculum of study and its human and earnest teachers, to exert a most potent influence. When the philosophic lessons of logic and metaphysics and doubt are reached,

the scope and influence of the Sabbath School should be broad and wise enough, and sane and deep enough to culture manhood and womanhood for the duties and responsibilities of life. The aim should be to relate ethical claims to religions, to awaken the personal consciousness of a sense of deep moral and religious responsibility; to awaken and keep awake the consciousness of sin; by conflict and contrast to cultivate regard for social interests, obedience to law, and co-operation for human betterment.

As materials for instruction for this period I would suggest:

1. The history of Christianity and comparative religion.
2. Evidences of Christianity and outline study of the Bible.
3. Fundamental religious truths, and the great doctrine of the church.
4. Individual and sociological ethics: The family and its duties, the duty of society to dependents and delinquents, to labor class, to city and rural community, in international relations.

THE ADULT PERIOD, 25 YEARS UP.

1. The views, aims, and habits of life are now, probably, formed and in practice. The interests are largely specialized. The aim of instruction should be to conserve and foster the right religious spirit, and a keen interest and concern in the right solution of the problems that now face the church and Christian society.

2. The materials for instruction should be (a) Modern social problems in connection with Biblical instruction. (b) Sociological and personal ethics. (c) Constant recurrence to history, biography, and literature for proof and illustration. (d) Study and appreciation of the results of modern Biblical criticism. (e) Study of denominational history, the Sabbath question, and Sabbath reform.

II. THE BIBLE AS A CO-ORDINATE SUBJECT OF STUDY IN CHRISTIAN COLLEGES AND ACADEMIES.

After dwelling, at some length, upon that phase of the subject which seemed to me to be of most vital interest to us as Christian workers and pastors, and touching that field of religious instruction with which we are all directly connected, and in which we have influence, I now undertake to treat a phase of the subject which is interesting to us all, but lies in a field where our influence is less direct.

Conditions here are different and instead of urging the adoption of other studies in co-ordination with the study of the Bible, the plea must be made for the inclusion of the Bible as a subject of co-ordinate study in a varied and often crowded curriculum.

Most of our Christian colleges and academies are to some extent denominational schools, and it would therefore be expected that in some sectarian schools the Bible would be taught from the standpoint of doctrine. To a certain extent, and in certain schools, this method would be entirely permissible, indeed advisable, for the purpose of instructing pupils in the particular truths and doctrines of their church. In addition to offering to undergraduate students, in such schools, high grade instruction in the Old and New Testaments, their languages and literatures, a special advantage would be gained by offering to the undergraduates courses in church history, and in the special history of the denomination concerned. Such courses would serve to awaken a living interest in church and denominational affairs and would also afford religious instruction of a high order.

Surely the Bible deserves the most scholarly treatment in its presentation as a subject of study and instruction in our Christian colleges. Bible study should be made a science and take its rank with the other great departments of instruction. The history, literature, and thought of the Jews should be taught as scientifically as that of the Greeks and Romans. An historical basis is necessary to a solid and reliable knowledge of the thought of the Bible. Anyone who studies the history of Israel will have the same foundation for the study of the literature and thought of Israel which the history of the United States offers to the student of American ideas. The Bible therefore should be scientifically taught, with most special and careful attention to its historical interpretation. Real Bible study can be presented only by those trained to appreciate and deal with literature in an historical and a scientific manner. The literary and historical study of the Bible offers an enormous field for most earnest and serious work on the part of teacher and student. No one who cannot give serious study can hope to attain any real understanding of the Bible.

The Bible, its language, history, and literature, is

worthy of a place in the curricula of Christian colleges and academies as a subject of instruction and study co-ordinate with the other great subjects of learning and culture.

III. THE BIBLE AS A CO-ORDINATE SUBJECT OF STUDY IN THE PUBLIC SCHOOL.

This is one of the mooted questions of the day. Much has been spoken and written by eminent educators in the *pro* and *con* argument of this current debate. And, though the agitation has sometimes resulted in the exclusion of the Bible from our public schools, in the name of religious liberty and tolerance, judgments upon the merits of this action is still in suspense in the minds of many right-thinking and fair-minded people. Many of our most eminent educators protest against the exclusion of the Bible from the public schools. They insist that good citizenship requires moral and religious training, and that such training should be given in the public schools, and is best afforded by the study of the Bible. The argument is well taken if, by Bible study, a non-sectarian, non-doctrinal, careful and serious historical and literary study of the Bible is understood. The Bible is superior in its literature; and that literature, if properly selected from the Old and New Testaments, is well calculated to develop the moral nature of the youth who study it. The prophecies of Amos, Isaiah, Jeremiah, and Jonah, the Psalms and Job, the Proverbs and the Gospels ought to be given a place in the training of our youth along with Browning, Tennyson and Shakespeare. But a distinction must be made between Bible study and the Christian religion; and, in the public schools, the Bible should be taught for a knowledge of itself and not with primary insistence in the teaching of special doctrines and truths of the Christian religion. We teach the religion, history, and literature of the Greeks and Romans without introducing private beliefs and doctrines. With the same unbiased and unprejudiced spirit the religion, history and literature of the Bible could be taught, and no legitimate objection could possibly be raised. Either the history and literature of the Bible must be taught according to the universally accepted canons of history and literature, or we must give up thought of putting it into the curriculum of the public schools.

For a number of good reasons it ought to be included on the basis of a scientific study as a co-ordinate subject of instruction. The traditional, anti-scientific method of study and instruction has made the Bible a closed book to the masses within the public schools. The scientific study of the Bible is attended with interest and enthusiasm. The Bible is most valuable as an instrument of moral training. The scientifically interpreted history of the Jews and the Christian religion should be common ground for all. The Christian church rests on a certain and accredited history of facts and experiences. The relations of the church and the state have always been close, a knowledge of the one involves a knowledge of the other, and the study of their relation is both enlightening and interesting. The historical method of Bible study will alone preserve the value of meaning of the Bible itself. It will give a fresh meaning to hitherto unknown and uninteresting books of the Bible: It will insure the proper subordination of the things which offend, because it conceives the Bible as a continuous development from the crude to the perfect. It cultivates the conviction that the inspiration of the Bible does not stand or fall with its separate passages or books, but is evidenced and declared in the culmination of the message of the Bible in Jesus the Christ. Among Christians we need the common ground of definite historical fact which the Bible, scientifically studied, affords. And such study is the only ground of unity between Christians and non-Christians.

For these reasons it seems just and right to conclude that the Jewish and Christian literatures and history, preserved in the Bible, ought not to be excluded from the public school, but that the Bible ought there to be employed as a co-ordinate subject of study. But the problems of personal religious belief belong to churches, seminaries, and sectarian schools and not to the public school. Given a teacher trained in the scientific study of history and literature and there will be no trouble resulting from the study of the Bible in the public schools. But, unfortunately, all teachers are not thus trained and the crux of the problem is in the inadequacy of the teachers rather than in the subject to be taught. The literature of the Bible will stand or fall in its own meaning and message to the human race. The Bible has a message—we all devoutly believe—let it take its place with the great literatures of the world in the curriculum of the public schools besides Homer and Shakespeare.

Home Missions and Denominational Life and Growth.

The relation of Home Missions to Denominational Life and Growth is vital. The church which exists only for itself is dead.

Our own history is enough to prove how vitally home missions and denominational life and growth are related.

Dec. 23, 1671, in America, there was one Seventh-day Baptist Church with a membership of seven people.

Investigation reveals the fact that these early Seventh-day Baptists were missionaries of the Gospel of Christ which included the true doctrine of the Bible Sabbath.

In 1802 we had a Conference of eight churches with nine ministers and eleven hundred and thirty communicants; ten years later the membership numbered one thousand eight hundred and twenty-one.

It is of little wonder that the cause of Christ and His Sabbath truth prospered and that the denomination rapidly grew.

Here we find one of our oldest churches, Salem, formerly the Shrewsbury church of New Jersey organized more than a quarter of a century before the signing of the Declaration of Independence.

From these churches as centers pastors and consecrated lay-men went out as opportunity afforded to carry the gospel tidings to needy, sin-sick men.

Abner R. Wells made four visits between the winters of 1805 and 1807. On his second visit thirty-five persons were baptized in Harrison County.

N. J., accompanied by Deacon John Bright of the same church. His labors were largely confined within the bounds of the New Salem and Lost Creek churches.

The Rev. Alexander Campbell first visited the Wood-bridgetown, Pa., and the West Virginia churches in the fall of 1832. He found the people of the former place hungry for the gospel.

Among later missionaries who helped build up the cause of Zion in Western Virginia was James Bailey, Azor Estee, Richard C. Bond, David Clawson, Walter B. Gillette and others.

In 1870 Chas. A. Burdick entered the field in the employ of the Missionary Board. He, perhaps more than any other man, succeeded in helping the churches to a more thorough organization for service.

Much might be said of the enterprizes of the churches, individually or combined, and by the Associations.

In the year 1841 the Lost Creek church called Samuel D. Davis to improve his gifts within the bounds of the church. This call was renewed from year to year until his ordination in 1850.

The missionary spirit of the churches was strong and active. Not only were the nearby points, Greenbrier, Middle Island, Black Lick, Long Run, Buckeye, West Fork, and Hughes River kept up, but missionary enterprizes was pushed as far west as Ohio and as far south as Tennessee.

But what of all this? Has it paid? Have results anywhere equalled the cost? Come down into West Virginia and look into the faces of the stalwart young men, and into the eyes of the wholesome young women.

rooming up and down the coast of West Virginia, you find into the high schools, colleges and universities of that and other States and read there your names, go into many a parlor and prominent field of service and there read the results of missionary work done in West Virginia.

Well may it be said that the South-Eastern Association is one of our most promising fields. It is so in more senses than one. It not only promises great results for missionary enterprises, but also much hard work.

The Next Step Forward Among Our Young People.

The next great step among our young people is not to be the starting of some new foreign mission, not the publication of some new tract, not the working out of some new method of work, necessary as it is that these be done, but it is the attainment of a deeper and broader conception of what spirituality is.

Under this idea of our relation to God everything which tells us of Him speaks to our spiritual nature, and the contemplation and thought of, and exercise on, any part of God's great universe is a spiritual exercise.

This conception of spiritual life should and would elevate our conception of the Bible. We would worship the God the Bible reveals and not the Bible itself.

It ought to reveal to us that the true basis of Sabbath keeping is not some blunt outside order to keep it, but that its spiritual value to us holds us to it.

Woman's Work.

By Mrs. A. HAYES, Charlotteville, N. Y.

I prayed; God answered me at once, And richly was I blessed; Exactly as my heart had hoped He granted my request.

I prayed; the answer long deferred Brought not the thing I sought; He answered better than my plea, Ay, better than my thought.

I prayed; He gave no answer then, Nor yet doth answer give; But calm and confident I wait His boon superlative.

A SLAVE CARAVAN.

A caravan has been winding its tortuous course through the sparsely wooded savannas of Central Africa. The leader is an Arab, and with him are a score of African warriors well armed with European weapons.

The little village of straw huts with its few hundred simple-hearted and unsuspecting inhabitants, which was announced before the halt of the caravan, sleeps quietly through that calm, African night, but before dawn every inhabitant is startled by a shot at the side of each hut.

I said "they started for the coast," for two of every three will never reach it, but, falling exhausted by the wayside, will be killed by the guard to prevent others from feigning exhaustion.

Women everywhere are always in favor of law and order. It is owing to the woman's vote that our young State, where the cow-boy still flourishes, has stringent laws against gambling.

"Does it unsex women? No! It is good to see intelligence flash from their eyes. They can see clear through a lord of creation from the effete East and hand him the answer when he remarks about their having a hand in government.

Bad women do vote but they do not take much interest. They trouble good women no more at the polls than they do at the bargain counter or the theatre.

man; fifty-six yards for a young, unmarried girl; thirty-six yards for a young mother, with four yards extra for her child; An elderly man or woman is exchanged for four yards of calico, a toothless old man for two.

The slaves are often afflicted with a peculiar disease. Their masters will argue that they are not sick, that they are as strong as ever, and in proof of this cite the fact that they have not lost flesh.

It was not until the slave trade, "the heart disease of Africa," had desolated and depopulated the best regions of the continent, that "Europe awoke to pity and to heal," and yet the slave trade is still an "open sore."

HOW WOMAN SUFFRAGE WORKS IN WYOMING.

Hon. W. S. Collins, President of the Big Horn County Irrigation Company, says:—

"I have lived in the State of Wyoming twenty-one years and during all that period women have voted at all elections.

"I have found new-comers averse to women voting. This soon wears off and in a year or two husband and wife, brother and sister, father and mother and daughter and son go to the polls together, the same as to any other meeting.

"Women are no more corrupted by voting with their fathers, brothers and husbands than they are by going with them to any other kind of a meeting. It lifts up and ennobles the men.

"The polls are arranged with full knowledge that women will go there to vote. Should any man attempt to locate a polling place where a woman should not go, that man would have short shrift.

"There is very little bribery here. The man who electioneers with whiskey is sure to be beaten and it is not attempted very often.

"Women almost invariably split their tickets. They vote for the men they deem to be the best and it follows that all parties endeavor to put up their best men and so the best men are elected.

Bad women do vote but they do not take much interest. They trouble good women no more at the polls than they do at the bargain counter or the theatre.

much interest. They trouble good women no more at the polls than they do at the bargain counter or the theatre.

"Women appear no more out of place at the polls than they do at a festival or fair.

"Citizens of Wyoming are proud that the Constitution of our State was the first for equal political rights."

MRS. HARRIET TAYLOR TIPTON.

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course.

Total enrollment, 187. SEVENTY-SECOND WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

- 1. Explain the miserable estate of Jerusalem. 2. How might the people hope to obtain salvation? 3. State the substance of Jeremiah's prayer. Lamentations.

First-day. The suffering of transgressing Jerusalem. 1: 1-22.

Second-day. The city's troubles come from Jehovah against whom the people have sinned. 2: 1-22.

Third-day. The rod of Jehovah's wrath; penitent submission and hope, because his compassions fail not; Jeremiah's prayer. 3: 1-33.

Fourth-day. Jeremiah's prayer (continued). 3: 34-66.

Fifth-day. The iniquity and distress of Jerusalem. 4: 1-22.

Sixth-day. The praise and prayer of the desolate and miserable people. 5: 1-22.

Ezekial. Sabbath. Ezekial's vision of the glory of Jehovah. 1: 1-28.

WHY HE WENT COLLARLESS.

George N. Briggs, so long Governor of Massachusetts, was a man of fine personal appearance and exceedingly neat in his apparel, but all who ever saw him noticed that he never wore a collar.

"When a young man he worked in a hat factory. Most of his associates were given to drink. There was one young man in whom he took great interest, and to whom he had often spoken in the effort to dissuade him from his evil ways.

Briggs took his hand out of the water and gave it to his friend as a pledge of the agreement. It was kept by both. The young man rose to be a member of Congress, and Briggs also to be a Congressman and one of the wealthiest Governors of the old Bay State, but he never wore a shirt collar.—Christian Endeavor World.

Children's Page.

GONE AWAY.

No more patter up the stair,
No more patter night or day,
No more laughter light as air,
Little Pat has gone away.

He was such a merry sprite,
Velvet-footed, golden-eyed,
Muff round neck all flecked with white,
And his mother's care and pride.

Such a racket, such a din,
Such a scamper for a mouse,
Dashing out and dashing in,—
Such a Bedlam in the house!

With his pearly coat of silk,
And his loving little looks,
Begging for a sip of milk,
Hiding in all sorts of nooks.

No more patter—ask not why,
Silent falls the twilight gray,
I'm so sorry, I could cry,
Little Pat has gone away!

WHAT THE BIRDS EAT.

Insects are the favorite game of birds, but besides this they will eat everything in the plant line, except perhaps wood, and almost everything that lives, be it animal or fish.

They eat seeds, berries and fruits, but in the fruit line, sometimes the bird wants the soft pulp that surrounds the seed, and sometimes he wants the piquant kernel of the fruit, like the peach.

If you watch a bird on the hunt for food, you will see that he does it with the utmost thoroughness. Note with what restless energy he plunges through the trees, not a leaf is left uninvestigated, every chink in the bark is examined for whatever may be hidden there, and a sharp look cast into every joint. Some birds turn and thrash every leaf on the ground in the woods all day long, spying game with a glance of their sharp eyes and snapping it up on the instant.

It is a fact that about all a bird's time is employed in getting something to eat. A bird moves the quickest, breathes the fastest, has the warmest blood of any animal, and for this reason he has to eat the most. If you watch them, you are ready to believe that the fish and fruit-eating birds eat three times their own weight in a day.

In no place or condition are members of the insect tribe free from pursuit. The fat larvae, leading a tranquil existence, safely hidden in the depths of wood, is a dainty bit for the intelligent woodpecker. The little redstart captures the fat spider, and when little beetles and flies and gnats sail up on a current of wind, they make many a meal for the high-flying swallows.

As stated before, a bird will eat everything that a plant can furnish. The humming bird goes to the flower after the nectar, but he eats the insects that have gone after it first.

An Australian bird has a cleverly contrived bill, admirably adapted for digging up the lily bulbs and orchids; another bird in Chili digs up the freshly planted potatoes and eats them with a relish. One South American bird lives on sweet-smelling leaves, and another eats quantities of liverwort, swelling out his crop with the enormous meal that he is obliged to take of it in order to get enough nourishment.

The competition for food is so great that some birds have stopped feeding by day and devoted themselves to the insects that fly at night, for few of the night-eaters eat plants. They have

become unlike the birds that hunt in the day, in two important ways: the pupil of the eye is larger, so that the bird can see better, and the plumage is monotonous in color, that they may not be readily seen. The feathers are dark and dense, so that their movements are perfectly noiseless, and so ghost-like is their fitting that they are regarded with dread by almost everybody.

The seagulls, petrels and kingfishers are specimens of what a bird can do when he turns fisherman. They not only snatch their food from the waters, swimming and diving, but if a fish jumps out of the water to escape a watery foe, they catch it the instant it leaves the water.

While birds usually devour one kind of food exclusively, yet in times of scarcity, or by some accident, certain birds will acquire a taste for more than one kind of nourishment.

The green woodpecker eats service berries and young grapes, as he hurries up and down the trunk of a tree to find the hidden insect.

Another woodpecker is fond of hazel nuts, and has learned how to crack them, but perhaps he first was in search of the worm in them.

Many of the smaller birds pluck their prey before eating it, others wash their meat, as I once saw a stork do, and while this queer bird would swallow frogs without ceremony, it gave a mouse a good soaking, probably because the harness interfered with the swallowing.

Shell fish give birds some trouble, but they have learned to take them up to a high place and drop them on rocks, thus getting the better of them.

Birds that care for the pulp of fruits and berries are an advantage to the plant. The ripe, sweet-tasting fruits are there to be eaten, and the pulp being swallowed, the seeds pass out, rid of the soft covering and are now prepared to sow themselves in places where they could not have gotten without the help of birds, who thus do them a great service in helping to scatter the seeds.

Acorns which the nuthatch has crushed are much surer to grow than those planted by a forester. This same nuthatch that runs up the tree with the speed of a squirrel, stores up hazel nuts, and in time of scarcity flies to his storehouse for food. The shrike, when he has caught more than he can eat, sticks mice and other small game on thorns, and has even been known to take a wire fence for this purpose.

The mistletoe is a sort of tramp among plants, growing on trees, and getting its living by using the sap of the tree that is amiable enough to accommodate it.

It is an evergreen plant, and when the tree from which it gets its living drops its leaves, the mistletoe holds its green foliage up in full view of everyone. High up on the trunk as it is, its leaves and fruit are easily seen by the thrush, which is extremely fond of the berries, and can recognize the mistletoe from a distance by the sign that it throws out.

The white, waxy seeds hang by their sticky gum to the bird's bill, after he has taken a meal, and to remove the nuisance the bird is obliged to rub his bill against the bark of the tree. This enables the seeds to plant themselves in the crevices of the bark, which affords just the soil they need to sprout and grow in.

We think that the birds migrate to escape winter, but it is to escape a scarcity of food; in other words, they follow the food supply.—*Christian Advocate.*

WAITING FOR HIS MASTER.

A Virginia farmer, Mr. Dorlan, owned a fine collie named Shep, but when changing his residence from Augusta County, Virginia, to Colorado he decided to leave his dog with a neighbor. The man departed for the West and the dog was taken from his home and chained up on a neighboring farm.

What the dog suffered, deprived at one blow of his master, his home and his liberty, may be partly imagined by the sequel. The dog broke the chain and went back to his old home but found it in the hands of strangers. And now the question that puzzled his head was where to find his master. This is one of the pathetic features of the lives of the four-footed animals, they cannot put their questions into our language, neither can we explain to them the things they are longing to know.

So Shep acted up to the capacity of his powers of reasoning and scenting his master to the little railway station from which he had departed he took up his lonely watch there, waiting and hoping for the return of his master with that wonderful patience and fidelity that seem to belong so especially to a dog's nature.

The station agent knew the dog and, fortunately for poor, bereaved Shep, he had a kind heart. When he found that the dog would not leave his post at the station and that his grief for the loss of his master was so great he could hardly be forced to eat, he wrote a letter to Mr. Dorlan, telling him that his dog was dying of grief. Mr. Dorlan had been away two weeks. On receiving the letter he at once started back to Virginia and arriving at the station he found his faithful friend, thin and weak with hunger and grief.

Shep's joy when after his three weeks of patient watching he was rewarded with the sight of his master getting out of the train was beyond words. He leaped and jumped about him and taking him by the leg of his trousers tried to drag him back to their old home. He could not understand why his master would not go home, but he was contented to follow him away and his master has reported that he seems contented and they are never separated.—*Our Four-footed Friends.*

BIRDS' TOILETS.

Birds are very particular in the making of their toilets. Some use water only, others dust and water, and others dust alone. Wild ducks, feeding by salt water, will only bathe in fresh water, and fly inland twenty or thirty miles in order to get a fresh water bath.

Sparrows take two kinds of baths, water and dust. They are not particular about the former, but for the latter only the cleanest and driest dust will serve. The partridge takes a loam bath. Scratching off the turf, he loosens a square foot of rich, chocolate-colored loam, and bathes therein his sleek plumage.

All birds love a bath of ashes. He who walks through a field that has recently been burnt off will note, every little while, a disturbance in the charred ash heaps, and up, shaking off a fine cloud of ash dust, many birds will arise.

They who maintain aviaries cannot succeed unless they pay strict attention to their birds' likes and dislikes in the matter of baths.—*Selected.*

The grave is the doorway of opportunity, the gateway to heaven. Life is the school. I have a hard lesson or a hard knock and when school is over I am glad to go—there is death. That is encouragement.

Missionary.

Rev. EDWARD B. HOFFMAN, Corresponding Secretary
Address, P. O.

SABBATH EVENING.

The Sabbath evening prayer meeting was made a missionary meeting at the Convocation. The lesson of the evening was the Transfiguration, as a preparation for the work of missions now before us. The lesson was in the 17th chapter of Matthew, concluding with "They saw no man save Jesus only." With this vision the disciples were prepared to come down from the Mount to struggle with the trials and temptations of life. For four days we have been on the "Mount," thrilled again and again by the spiritual messages which we have heard. We, like Peter, have been tempted to say, "Lord, it is good for us to be here, let us make here three tabernacles." Jesus gave them no encouragement to remain on the mountain, but did give them a vision of himself. Of "Jesus only," to go back to life, among men to fight the battles better for this preparation. There are more than thirty of us here tonight, who have had a vision of Jesus, I trust. Let us now come down from the mount to the needy mission fields. Almost every one of you ministers carry on your hearts a palsied man or church. Shall we now bring them into the presence of the Master for His healing touch? We do not have to go to the city of Capernaum to find Christ. When we find Him we shall not need to remove the tiles of the roof, to make room for our subjects. "When Jesus saw their faith" their prayers were answered. The meeting was then given to the people, and for three quarters of an hour those who have been on the fields at some time told of their destitution.

This was a very instructive hour, and interesting as well. Almost every minister knew of some field destitute or some pastorless church. One field was mentioned which had more than twenty families of Sabbath keepers where no church or pastor now is. Some had not seen a Seventh-day Baptist minister for years. A great many pledged to pray daily for the fields, and men to occupy them until men were found willing to go. I want to ask all who read this account to pray daily with us, if you will, for this work. Then followed a session of prayer. This has been one of the good sessions of the Convocation.

THE CLOSING MORNING SESSION.

Another remarkable missionary session has been held. Two good papers were read, discussed and a season of prayer followed for the needy fields both home and abroad. Among the suggestions made was, to put an energetic, consecrated man in each one of the needy Associations, as general missionary. Then for each local church by means of an Elder or leader to carry on its regular weekly appointments. Using the *Pulpit*, out of which to read a sermon or conduct a prayer-meeting as they may see fit.

WHAT ARE WE GOING TO DO.

It is no longer a question of open doors. The question is, shall we answer the cry which comes to us from those doors, or shall we stop our ears to them? They call loudly from three sources. 1. The call comes from the pastorless churches, for godly men who are willing to go to them and shepherd them. 2. The call for reinforcement of the China Mission at Lion-oo. 3. The call on the Gold Coast, Africa, from the little church, from the school, and for the education of those who are the children of our people.

Only about fifty cents for each church member, making no account of Sabbath keepers who are not members. In 1893 the contributions of the people were reported to be \$8,865.52. That year Hoffman, Hill, Randolph, Saunders and others conducted special meetings in seventeen of our churches; 665 were converted and 200 reclaimed; Sabbath converts, 36. Shall we return to the "old paths?" This is one of the most effective "high ways of holiness" ever cast up, while another way has been missionary day at Conference. If there are two "highways of holiness" more blessed of God to us, I do not know what they are. The interest which the Board is compelled to pay, on account of the debt, would support a missionary pastor or educate a young man from the Gold Coast. And all of this waste at a time of notable prosperity, when the world has almost doubled its wealth in a generation. Must temporal prosperity necessarily mean spiritual famine?

Within the next generation the last heathen nation will very largely receive either the civilization of Sodom or the Word and Church of Jesus Christ. The railroads now being built are not in Christian lands but in heathen. Three are already piercing the heart of Africa. The very spot where Livingston's mail traveled three years to reach him in the jungles of Africa, now has telegraph communication with the outside world. During this time Japan has arisen almost from heathenism to take rank among the first Christian nations of the earth. She is now educating more than 8,000 Chinese young men, an opportunity we have lost by our gross blindness. We live in the time when a nation is almost born in a day. We can practically Christianize the world in a generation. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

WHERE DO YOU SIT?

I know of a good man, a praying man, who always sits in the rear of the church during the services, and complains that he cannot hear the sermon distinctly. Then I know of other people who complain that they do hear it. Where do you sit? The closer you are to the minister, the better the sermon. If you wish to help your pastor, you can do it by taking a front seat and acting as if you enjoyed the sermon. The hardest people to prepare food for are those who do not seem to be hungry. You can act hungry, even if you cannot pay as much on the salary as some one else. Satan wants you on the back seat, the minister wants you on the front. Where are you going to sit next Sabbath? Does your minister shake hands? A man told me of a place where he attended church for thirteen years and had never shaken hands with the minister. He blamed the minister. I presume the minister, when told the same story, blamed the man, who had attended his church so long and never given him a chance to shake hands? Do you shake hands? Did you ever see a revival meeting without it? When you visited a new church and no one spoke to you, have you forgotten how "disgusted" you were? I remember those things which happened forty years ago. We forget that we do those things ourselves.

CHINA.

Annual Report of Boys' Boarding School,
BY J. W. CROOKER.

As the time for my annual report and the time for my furlough come together this year, the thought that seems to be uppermost in my mind is "So much to do—so little time." It applies

both to the year which is under review for this report and to the whole period of seven years so nearly completed.

The attendance in the school has been about the same as last year, twenty-two boarders and five half-day pupils in English. The school suffered a loss at the end of the Chinese year in the departure of Vung Oen, a clever boy and a good boy, who had developed wonderfully while in the school. He is now engaged in custom service at a greater salary than we pay any helper. He contributes a tenth of his salary to the support of the school. I had hoped he might be a preacher or a teacher in one of our schools, but the pressure, especially from their homes, is so great on Chinese young men that it is small wonder commercial life claims so many of them. There is still one boy in the school who was in it before I came.

At the Chinese New Year a change in teachers was made. Mr. Tong, who had been in general charge of the school, decided to leave and go back to his old home at Ningpo and it became necessary to get some one else to do that work. Mr. Dyzaou has done this, except the teaching, and has done very well, though teaching in the Girls' School. The former teacher of Chinese classics was employed only half a day, but this term a new man has been employed for all day and I have myself taught more than any term previous. Though there have been no conversions in the school during the year, I am sure there has been growth on the part of those already Christians and an interest created in some of those who are not. Two of the half-day pupils who have been studying English for a long time have recently joined the Central Chinese Y. M. C. A. of Shanghai, which will certainly be a help to them. They are fine young fellows and have clearly been much influenced by the Gospel, though they have not joined the church. The attendance of the teacher and two of the boys at the Kiang Nan summer Conference conducted by the Y. M. C. A. at Hangchow last July was a help and inspiration to them. We hope to send two delegates to Putu this year.

A visit to a boy who had gone home sick some time ago made a lasting impression on my mind. I found him lying in a room next to one in which his father and as many more men as could sit around two tables were gambling. Opium couches were also there with the lamps lighted. The noise and smell seemed enough to make a well man sick. What can we expect to make of pupils from such surroundings? We can make nothing of them, of course, but the Spirit of God can make saints of some of them.

In my report two years ago I mentioned a pupil who had then just left for Germany for study. He returned not long ago and called on me. If the change in the man is as great as the change in his clothes it is not small, for he appeared a wonderful product of the European tailor's art. He looked like a model from a shop window. I mention this as only one evidence of the change that is coming over the young men of China. Another indication of it is in the great wave of enthusiasm for athletics and military training that is sweeping over the land. One Sunday not long ago, when some volunteer soldiers were to embark at Shanghai for Sochow, it was said that 4,000 students in uniform from 36 schools assembled to see them off. I have seen as many as half a dozen different kinds of school uniforms pass here a recent Sunday.

Our boys have caught the enthusiasm, of course. They planned a field day for one day

recently, but several days of rain made it impossible. At the beginning of the year two Japanese students from the Japanese Commercial College near here taught them drill for a short time, but did not keep it up. Leather shoes and straw hats are quite ordinary sights now and young men in foreign dress are fast becoming so.

The rise of Japan has, of course, had a great influence in hastening these changes. May God grant that the China of to-morrow may not make the stupendous mistake of trying to take Western civilization with its religion left out.

As already mentioned in THE RECORDER, I have done quite an amount of work on various committees during the year. Recently a class of new missionaries studying Chinese was started in Shanghai and as several of them were nearer here than the meeting place of the class I have assisted them once a week during the past two months. I have conducted the usual number of prayer-meetings during the year, and when Dr. Davis has been absent at Lieu-oo, I have usually preached on alternate Sabbaths.

It seems like leaving a heavy burden on Dr. Davis for me to go and leave him with the school in addition to his other duties, but when could I get away any easier? We are hoping Mrs. Davis will be back early in the autumn, of course.

"A great door and effectual is open unto me and there are many adversaries."

"Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest."

FROM ANOTHER LETTER OF SISTER JANSZ, JAVA.

Dear Brother Velthuisen, in Our Saviour: Some days ago I received your letter with the copies of Brother Wells' letter and the bill of exchange. Oh! you cannot imagine how glad I was! Our family had just been enlarged (17 poor, unhappy beggars, amongst which were two blind men, one lame, and two very old women). And I was pressed down under the care for so many people. The Lord is so good and merciful, and again and again He strengthened my little faith. I hope I shall be able to get ready money on the check at Samarang, otherwise I'll have to send it back to you with kind request to get it changed for me in Holland. I hope I'll soon find some moments to answer our dear Brother Wells. I'll send you the letter then, as I am not quite sure about his address. Many thanks to you and your son for the trouble you took for me. I am very glad to know God blessed you. We are doing well here. God is with us. Praised be His name.

With kindest regards from us all, likewise to the church.

Your sister in Jesus,
M. JANSZ.

AYAN MAIM, JUNE 17, 1906.

Rev. Edward B. Saunders, Ashaway, R. I., United States of America.—Dear Sir and Reverend: I was in due receipt of your letter on the twenty-fourth of April, and owing to the variety of circumstances it was immediately replied for. But now I am with all speed to do so as the contents have been carefully noted with full pleasure. The books and tracts from the Publishing House have duly arrived us, we expect to hear from you soon, in the near future, after the meeting of the General Conference is over. You will again remember us to the leaders of the Seventh-day Baptist Mission. I have not forgotten to pay the account in THE PULPIT. You will be happy to receive them not any time of

long detainment. But you will not at all attempt to stop of sending them at any time, because we do faithfully enjoy the reading of the beautiful sermons contained in them. We wish to receive the unabridged kind of the "William Smith Dictionary of the Bible," as the full edition against the pastor's salary, we mean the pay of the Rev. Joseph Ammokoo. With our full greetings of blessings to you all in Jesus' name. Amen.
Yours faithfully,
E. G. A. AMMOKOO.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, Aug. 12, 1906, at 2.15 p. m. Vice-President David E. Titsworth in the chair.

Members present: D. E. Titsworth, C. C. Chipman, F. J. Hubbard, J. D. Spicer, G. B. Shaw, H. N. Jordan, H. H. Baker, C. W. Spicer, J. R. Dunham, A. L. Titsworth and Business Manager N. O. Moore Jr.

Visitors: Dr. C. H. West, Rev. T. L. Gardiner, D. D.

Prayer was offered by Rev. H. H. Baker. Minutes of last meeting were read.

The Supervisory Committee presented the following report:

WHEREAS, the present method of keeping the accounts of the Publishing House have for some time seemed to this Committee to be misleading to the Denomination in that all job work is included therein, thus increasing the amount of receipts and expenditures to a large figure that has no relation to our denominational work, therefore

Resolved, that the Business Manager be and he hereby is instructed to make up the accounts bi-weekly for the approval of the Supervisory Committee as heretofore, showing all receipts and disbursements under their proper classifications; that receipts for the various Tract Society publications shall be remitted to the Treasurer, and those for job work retained by the manager of the Publishing House; that he shall render to the Treasurer at such times accurate bills covering the actual cost of the Tract Society work only, and that the cost of commercial job work shall be paid out of the receipts for the same. In case of deficiency in the Publishing House account the Treasurer to make advances in the shape of loans from time to time. As a working capital, the accounts receivable for job work standing on the books June 15, 1906, amounting to \$1,370.09 are hereby set over to the use of the Business Manager, the same to be accounted for as received. At the close of each fiscal year the profits, if any, arising from the work done to be shown in the Managers report and, if deemed desirable, to be remitted to the Treasurer to further lessen the cost of the Society publications.

F. J. HUBBARD,
D. E. TITSWORTH,
J. D. SPICER,
O. S. ROGERS,
Committee.

Report adopted.

The Advisory Committee reported that Rev. E. F. Loofboro went to Campbellford about a week ago to labor there until the meeting of the Convocation. The question of the sale of the Publishing House was taken up and in connection therewith a letter was read from Rev. S. R. Wheeler relating thereto. After an informal discussion the following preamble and resolution were adopted:

Whereas, an opportunity to dispose of the Publishing House by sale has been presented to the Board, who feel that so important a matter should be decided by the denomination, therefore, Resolved, that the question of the sale of the Publishing House be referred to the next General Conference.

Martin H. Woodson, Joseph Babcock, A. H. Lewis, R. F. Langworthy, and H. G. Whipple. The latter embodied a statement showing the attitude of Alfred University in relation to the will of the late Rev. Nathan Wardner. On motion it was voted to concur with the University in the position taken in relation to the sale of certain lots from his estate.

Voted that the President and Secretary be empowered and authorized to execute the necessary papers to carry out the wishes of the Board.

The Treasurer presented statement of receipts and disbursements since the last meeting. He also reported the receipt of a bequest of \$1,000 from the estate of George S. Greenman which has been placed in the permanent fund.

On motion it was voted that we here make record of our appreciation of this bequest of Bro. George S. Greenman.

Voted that the Corresponding Secretary and Business Manager be requested to attend Conference at the expense of the Society.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

LOWER LIGHTS.

For Christ and the Sabbath.
II Cor. 4:6.

That editorial entitled "Not Much" certainly was inspiring. The many subjects touched upon suggest scores of articles which might be written if one had the time and strength to think them out. The first words were what helped me the most. They touched a sympathetic chord. It is hard to think of a man of the strength and power of Dr. Lewis having a "sluggish brain," and so weary that he cannot think as he would. Yet he works unceasingly for us. The thought came that perhaps many times previous to this he has felt that mortal weariness, and yet kept on.

Unceasing and wearying labor, combined with a heavy load of care, have given me just this feeling for many months. That is why I have written nothing (for print) in all that time for the "Lower Lights." The feeling that it would not be worth much has kept me silent. Now we are away from the busy whirl for a time, where there are spreading trees inhabited by happy birds, and where we can calmly view the beautiful rolling prairie, and the wonderful cloud pictures, and have a little time to think.

"Let the 'Lower Lights' be burning," wrote a friend some time ago, noting the absence of the RECORDER articles for this little band. Well they have been burning, and brightly, we trust. The influence of the words and works of those who are living God's truth, still shines in dark places. Some very encouraging words come from some of them, which now indicate great faith and hope and love. In a letter from one lone Sabbath-keeper recently received are these words: "I never feel discouraged about the work, for I know that it is not in vain we work for the Lord, because his promises are sure. You and I may never see the result of the work done here, but we can trust that it will not be lost. Mrs. C. said, in one of our little talks that it would not take much to make a Sabbath-keeper of her. So I feel that sometime the right influence may come to bear upon her which will give her the courage of what I am sure is her conviction now."

Though the star was not the best of the lights when it comes to the light of the world, it has shined for a long time. It is not possible to

know the results, but important, that we who love God should strive for His

ANGELINE ABBEY,
NORTH LOUISIANA

Popular Science.

H. H. BAKER.

THE EVERGLADES IN FLORIDA

From the 25 degs., 1 min., to the 27 degs. 2 min. N. Latitude, the Everglades cover the whole southern part of Florida and make it a trackless waste from the Atlantic Ocean on the east to the Gulf of Mexico on the west, and from Cape Sable on the south, to a line north parallel with Eagle Bay on Lake Okeechobee and was generally known as the "Big Cypress Swamp," which covers about 1,200 square miles. When the upheaval of the whole State took place, this southern section now called the Everglades, was raised but a few feet above the ocean and thus divided off a portion, and formed a gulf now called the Gulf of Mexico. The Everglades embrace an innumerable number of lakes, ponds, and waste land, covered with big saw-grass, also some wide stretches of water having narrow channels of water running in every direction from one lake or pond to another, thus connecting the hummock land so as to be accessible only by canoes.

The Everglades cover at least sixty-three thousand acres, with only a narrow strip of sand-dunes along the coast that has been brought into cultivation. Lake Okeechobee is the largest lake in the state, and is about sixty miles square, located in the northern part of the Everglade section. Another lake Hicpochee on the southwestern side of Okeechobee, about four miles distant, has been connected by a boat canal, and by a canal also with the Caloosahatchee River, thus opening a boat navigation for over a hundred miles to Fort Myers, and a small steamer to Charlotte Harbor and Punta Gorda on the Gulf of Mexico. Along this river were located some six or eight little hamlets, the people subsisting on fish and vegetables raised on the hummock.

The Everglades can be entered and traversed only with light boats or canoes, and then, without a good guide, there would be great danger even with a compass, of getting lost. These lakes and ponds, and creeks, are alive with fish. The grass ponds are the homes for otters, egrets, and white herons. On the larger islands are deer and turkeys and in the waterways are thousands of alligators.

Two efforts were made by the United States government to remove the "Seminole" Indian tribes" from Florida, and locate them on reservations in the west. This caused a bloody war lasting for over seven years. On both occasions the Indians rebelled, and force had to be applied by troops to remove them. At both times some portions of them took refuge in the Everglades where they were beyond the reach of the troops.

Good reason why Uncle Samuel could not remove those Indians, he could not get where they were to catch them. After building two forts, Ft. Myers and Ft. Foster, and suffering much loss on every hand, although doing his best for seven years to get them, finally concluded it was best to let them remain where they were, and they and their descendants are there in the Everglades to-day. They have five villages there, and contrary to all expectations they are democratic, they have no chiefs to rule over them; once in a year at a certain time they have a "Green Corn Dance," and on that occasion they turn out in their best dress, and sing and dance to the music of a drum.

consider all questions brought before them and determine what shall be done, and adjourn; when all who took part in the council were again simple members of the community. The Indians claim the land but pay no rent or taxes, and who shall say they do not enjoy greater freedom than others who select lawyers to make laws, and then are obliged to abide by them. They are peaceful and upright in their dealings, they are shy and reserve when in the presence of white people, and should a white person become inquisitive, they turn and walk away and say, "Itahatka, holwaugus stah, loxious ojus" (white man no good, lie too much). They ask nothing from the government, only to be let alone. Mr. C. H. Coe says of them:

"There is good and bad in Indian,
There is good and bad, in white,
But somehow they are always wrong,
And we are always right!"

We believe in justice being done to all people of every nation, kindred and tongue. What occasion was given the United States to force these Indians to leave their homes in Florida, and be marched by soldiers to a land they had never seen, far away, in the West toward the setting sun, and for what purpose; simply to get possession of their lands and privileges. Some of those Indians realized the injustice, and refused to leave. When they saw that force was to be applied they fled to their city of refuge the "Everglades," while a large portion had to go on beyond the Mississippi.

If our government could listen, would it not hear from the eastern side of some western hill the refrain of those Indians—commencing

"O give me back my bended bow,
My cap and quiver give me back
To chase again the bounding roe
Or follow in the otter's track."

From what we learn of seminole out west and in the Everglades, and of the seminoles war, we think it up to the United States now to stand and deliver. We would like to know the opinion of Gen. Miles.

MARRIAGES.

MORAN-WHITELY.—In North Stonington, Conn., Aug. 11, 1906, by Rev. William L. Burdick, Mr. Frank S. Moran and Miss Sadie Whitely.

DEATHS.

BRIER.—In Berlin, N. Y., Aug. 16, 1906, of old age, Alonzo M. Brier, aged 81 years, 6 months, and 22 days.

He was the son of Louis and Bertha Bliven Brier. At the age of 17 he professed Christ and united with the First Baptist Church in 1843. He was married to Jane Smith. Three sons and three daughters blessed their home, five of whom are living. The services were held at the home of his daughter, Mrs. John Satterlee, and conducted by the writer. J. G. B.

STROTHER.—Everett Randolph Strother, youngest son of D. P. and Etta (Randolph) Strother, born April 20, 1905, died August 14, 1906, and was tenderly lowered to his last resting place in the Greenbrier Seventh-day Baptist cemetery on the morning of the 15th.

Little Everett leaves a mother, one sister, and three brothers. His father having preceded him to the better world over one year ago. All that loving hands could do was done for the little sufferer, but God saw best to take him unto himself. In the absence of our Pastors, Rev. L. Bowers, of M. E. Church, of Salem, assisted by Rev. Wells, kindly conducted the funeral services, which were very appropriate. The bereaved family have the deepest sympathy of their many friends. W. L. B.

She was the daughter of John and Katherine Burdick, who moved to Scott, N. Y., a few months after the birth of Louisa, where they resided until 1815. They then removed to Brookfield, where Louisa was married to Philander Knight, December 31, 1845. Their new home was established about five miles from Scott. Two children were born in that home, Josephine Louisa, who died in her third year, and Arthur L., who now resides in Homer. In 1870, Mr. and Mrs. Knight removed to Homer, where Mr. Knight still resides. Funeral services were conducted by Rev. C. W. Negus, pastor of the Baptist Church in Homer. Mrs. Knight was buried in the cemetery by the old Seventh-day Baptist Church of which she had long been a respected member and into the fellowship of which she was baptized by the Rev. Joel Greene, in 1840. Mrs. Knight was a firm believer in the Sabbath and was always present at Sabbath services unless prevented by ill health or by advancing years. She was an earnest actor in all departments of religious reform, notably in temperance work. For several years of her life she was an active and efficient member of the Good Templars, and for many years she was an enthusiastic supporter of the work of the W. C. T. U., being one of the charter members of the local union in the town of Homer, about thirty-five years ago. She was also a member of the convention held in Syracuse in 1873, when the New York State Union was organized. She frequently attended the conventions of the state union. For several years she was local superintendent of the Department of Scientific Temperance Instruction, and for a time she was a county superintendent of that work. Her record for efficiency, thoroughness and effectiveness in these departments of work, was universally recognized. She attended the public meetings of the temperance unions, with greater or less frequency, up to the time of her last illness. An aged husband and son, four sisters, Mrs. North, of Leonardsville, Mrs. Langworthy and Mrs. Armstrong, of Bridgewater, and Mrs. Brownell, of Syracuse, together with two brothers, Francis, of Bridgewater, and Irving, of New York City, remain.

"They're gath'ring homeward from every land,
One by one, one by one;
As their weary feet touch the shining strand,
Yes, one by one."

"They rest with the Saviour, they wait their crown,
Their travel-stained garments are all laid down;
They wait the white raiment the Lord shall prepare
For all who the glory with Him shall share."

CHESTER.—In Westerly, R. I., Aug. 17, 1906, Oliver B. Chester, aged 77 years, 7 months, and 1 day.

Brother Chester was the son of Rev. Christopher and Olive Burdick Chester. He was one of a family of ten children, whom Eld. and Mrs. Chester reared to manhood and womanhood, only two of whom, John H. and Daniel C., now remain. The family, though broken on earth, is fast being reunited in the "Father's House." The larger part of his life was spent in Ashaway, R. I., but the last years were passed in Westerly, R. I. In 1841, he was baptized and united with the First Seventh-day Baptist Church of Hopkinton, and this church remained his home till after a period of sixty-five years, he was called to join the church triumphant. To his church he was devoted and after he moved to Westerly, so long as he was able, he came five miles regularly to worship with his brethren and to make his offering. His wife, Fannie Sisson, preceded him to the heavenly home a few years ago, since which time he has never seemed the same as in former years. Two children, Nettie C., wife of Judge Nathan Lewis, of Kingston, R. I., and Irvine O., of Westerly, who has lived with and cared for his father, survive to mourn a father's departure. One child, William S., died young. Funeral services were held in the Seventh-day Baptist Church at Ashaway, R. I., Aug. 19, and interment in Oak Grove cemetery. W. L. B.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
Rev. WILLIAM C. WHITTON, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

- June 30. Jesus and the Children..... Matt. 18: 1-14.
- July 7. The Duty of Forgiveness..... Matt. 18: 21-35.
- July 14. The Good Samaritan..... Luke 10: 25-37.
- July 21. Jesus Teaching How to Pray..... Luke 11: 1-13.
- July 28. Jesus Drives out a Pharisee..... Luke 11: 14-23.
- Aug. 4. False Excuses..... Luke 14: 15-24.
- Aug. 11. The Parable of the Two Sons..... Luke 15: 11-32.
- Aug. 18. The Judge, the Pharisee, and the Publican..... Luke 18: 1-14.
- Aug. 25. The Rich Young Ruler..... Mark 10: 17-21.
- Sept. 1. Bartimaeus and Zacchaeus..... Luke 18: 35-19: 10.
- Sept. 8. Jesus Enters Jerusalem in Triumph..... Matt. 21: 1-17.
- Sept. 15. Jesus Silences the Pharisees and Sadducees..... Mark 12: 13-27.
- Sept. 22. Review.
- Sept. 29. Temperance Lesson..... Gal. 5: 15-26; 6: 7, 8.

LESSON XI.—JESUS ENTERS JERUSALEM IN TRIUMPH.

LESSON TEXT.—Matt. 21: 1-17.

For Sabbath-day, Sept. 8, 1906.

Golden Text.—"Blessed is he that cometh in the name of the Lord." Matt. 21: 9.

INTRODUCTION.

The parable of the Pounds which follows immediately after last week's lesson was probably spoken at the house of Zachæus. It presents a lesson of warning in regard to our responsibilities. This parable is not to be confused with the parable of the Talents which presents similar lessons, but was spoken at a later time.

From Jericho our Saviour continued his journey with the passover pilgrims toward Jerusalem. Jesus however stopped with his immediate disciples two miles east of Jerusalem at Bethany, and became the guest of Mary and Martha and Lazarus. Here there was a dinner given in honor of Jesus, and at this dinner Mary anointed Jesus with the precious ointment. She brought much criticism upon herself for her extravagance, but gained the hearty commendation of her Lord.

The Triumphal Entry evidently occurred on the day after the dinner at Bethany. The cleansing of the temple which in the passage before us seems to be on the same day as the Triumphal Entry probably occurred on the day following as we infer from the reference to time in Mark's Gospel.

Although the approach of our Lord to Jerusalem has been aptly called a Triumphal Entry, and was accompanied by shouts of the people ascribing regal honors to him, yet this approach had nothing in it to excite the jealousy or arouse the fears of the Roman Procurator. Jesus came not to overthrow by force the political government of Jerusalem, but rather as the Prince of Peace seeking enthronement in the hearts of men.

TIME.—The traditional date of our lesson is upon Sunday and Monday of Passion Week. Doubtless in the early part of April in the year 30. As reasonable a theory as any reckons the days of the month as Nisan 10 and 11, April 2 and 3.

PLACE.—The road that leads from Bethany to Jerusalem, probably the path that curves to the south as it goes over the Mount of Olives: Jerusalem.

PERSONS.—Jesus and his disciples; the multitudes. Various people are mentioned.

OUTLINE:

1. Jesus Gives Directions to His Disciples. v. 1-3.
2. Jesus Draws Near to Jerusalem with Kingly Procession. v. 4-11.
3. Jesus Cleanses the Temple. v. 12-14.
4. Jesus Rebukes the Chief Priests and Scribes. v. 15-17.

NOTES.

1. *Bethphage* is not mentioned elsewhere than in this connection in the New Testament, nor at all in the Old Testament. It is however mentioned a number of times in the Talmud, and seems to have been a village of greater importance than Bethany.

ably the one just mentioned, Bethphage, although we may not be certain. Some say Bethany, and others, an unnamed village. *In our first*, and a colt with her. Mark and Luke tell us that no man had ever sat upon the colt. This circumstance is mentioned as showing the particular fitness of this beast for Jesus to ride when he came in formal state to Jerusalem. Compare the fact that Jesus was buried in a tomb which had never been used before.

3. *And if any one say aught unto you*, etc. We need not think that Jesus had made arrangements with a certain man for the use of the colt upon this day. Rather he felt sure that he whoever he might be would freely lend for Jesus' use whatever he might desire, just as he had had no hesitation in claiming the hospitality of Zachæus without an invitation.

4. *That it might be fulfilled*. These circumstances did not come to pass through accident, but were in the providence of God a fulfillment of the prophecy of Zechariah.

5. *Tell ye the daughter of Zion*, etc. The quotation is from Zech. 9: 9, a free quotation from the Septuagint version with an expression from Isa. 62: 11 added. The humility of the Messianic king is not shown by his riding upon the colt. He might have walked if he wished simply to show humility. Our Lord is offering himself for the acceptance of the people as their promised Messiah. It is not probable however that the fulfillment of the prophecy was designed by him.

7. *And put on them their garments*. They stripped off their outer garments and thus provided for Jesus an honorable seat. *And he sat thereon*. That is upon the garments. Some have imagined that Jesus rode alternately upon both beasts, but it is more likely that he rode upon the colt only.

8. *And the most part of the multitude spread their garments in the way*. By thus providing a carpet for him to ride over they were offering homage to him as to a king. It matters not that the road is scarcely improved by this means. *And others cut branches from the trees*. We are not to think that these were any less devoted than the majority of the multitude. They happened to hit upon this as a fitting means of showing enthusiasm for Jesus. Comparing the accounts of the Evangelists we see that one multitude was accompanying Jesus; and that another came forth from the city to meet him and turned about to lead the procession.

9. *Hosanna to the son of David*. The word "Hosanna" is the reproduction in Greek of the two Hebrew words, meaning, Save now. In form it is a petition, but practically it is an ascription of praise to a king. In Psalm 118: 25 the equivalent of this word is addressed to Jehovah. *Blessed is he that cometh in the name of the Lord*. Compare Psa. 128: 5 where the words are to be understood as referring to the Messiah. *Hosanna in the highest*. The exact meaning may our hosanna be repeated in heaven, or May the one whom we praise exercise authority on high, it is certainly an expression of the highest praise.

10. *And all the city was stirred*. Popular enthusiasm was running high. If we are surprised that so soon after this the crowd cried, Crucify him, we are to bear in mind that emotions of a crowd are often moved not by deep convictions but by the impressions of the moment. The multitudes that accompanied Jesus were no doubt for the most part Galilean pilgrims to the feast of Passover.

11. *This is the prophet, Jesus, from Nazareth of Galilee*. This is not to be interpreted as meaning, We are not sure that he is the Messiah, but we know that he is a prophet. Rather, We have already hailed him as Messiah, now we give you specific information in regard to the identity of the Messiah, the well-known prophet from Nazareth who had wrought such miracles. Very possibly there was a little local pride when they told where his home was.

12. *And Jesus entered into the temple of God*. We are probably to understand that Matthew has combined what Jesus did on two days, entering the temple and driving them out on the day of the Triumphal Entry and making out the waters in the morning. Compare the account of the

temple with that of the cleansing of Jesus which is recorded in John 8: 12-19. Some have supposed that all four Evangelists are speaking of the same incident, but there are no insurmountable difficulties in accepting two cleanings of the temple, even with many of the attendant circumstances very different. The Jews had furnished animals for the sacrifices had invaded the sacred precincts of the temple enclosure. The money changers were gaining a profit from the people by charging a fee for exchanging the current money for the sacred half-shekel pieces with which the tax must be paid.

13. *It is written*, etc. The quotation is from Isa. 56: 7 and Jer. 7: 11 freely combined. It is very likely that these traders not only were irreverent toward God in invading the temple with their business, but also were robbing the people by extortionate demands.

14. *And the blind and the lame came to him in the temple*. Very likely they had heard of the notable miracle in behalf of Bartimæus at Jericho just a few days before this time.

15. *The wonderful things*. The Greek word thus translated occurs only here in the New Testament. It includes his miracles and his cleansing of the temple, and very likely refers also to the enthusiasm that he had stirred up in the people. *The children that were crying in the temple*. These readily recognized Jesus as their friend and were imitating their elders in ascribing praise to him.

16. *Hearst thou what these are saying?* As much as to say, Why do you not reprove them? They were very zealous all at once about what was fitting in the temple. Jesus defends the children, and quotes Psa. 8: 2. He maintains that it is appropriate that such words should be spoken of him, and that children should speak them. Compare Luke 19: 39, 40.

17. *To Bethany, and lodged there*. In all probability at the home of Lazarus and his sisters.

THE SNAPSHOT.

"Come on; all ready. Stand right there. I'll tell you when I'm taking. Wait—I've got to focus. Now! prepare! No, no—the camera's not straight. How far is it, do you suppose? I'm focusing at twenty feet. No, papa needn't change his clothes. And doesn't baby look too sweet!

"Now! Wait a minute—I can't get You all in, somehow. Mamma, please Move close to papa—closer yet; Or sit, with baby on your knees. I'll move back, too, a little bit. Now! Wait—you're partly in the shade. I guess that mama'll have to sit, Or else she won't show, I'm afraid.

"And, papa, you sit, too. Let's see— No, that won't do; your feet are out Of focus; they would look to be As big as ferryboats, about! Turn catty-corner—there! Now! No. That won't do. Wait. I guess we planned Best way at first. You seem so low. Perhaps you all had better stand.

"No! Wait!—until the sun is bright. How mean a cloud should interfere! You're all three now exactly right! Just fine! And baby's moved! O, dear! But there—it's coming out! Now quick! Here, baby! Look at sister—look! Just look at sis—I'm taking" (Click)! "There, now! It's over with. You're 'took.'"
—Edwin L. Sabin in February St. Nicholas.

"The great thing in the world is not so much where we stand, as in what direction we are moving."—*Oliver Wendell Holmes.*

Joy must not be locked up nor checked in its musical flow. We often dam back the singing stream while death and disease gather in the heart's pool. Happiness must be used and used in characterizing it by its name. Do not stop in the wrong place. Do not stop in the wrong way.

Home News.

NEW AUBURN, CARTWRIGHT, WIS.—Our little church here is still trying faithfully to uphold and forward the interests of our beloved cause. We are so far removed from other churches of like precious faith that we are rarely visited by any of our workers or even brethren or sisters, but the first Sabbath in July was an exception to this for there were with us, Sister Churchward, from Dodge Center, and Mrs. Frank Watts and her daughter-in-law, Ruth Watts, members of the North Loup Church, but with their husbands live near Bruce in this State, and came with horse and carriage the entire distance of thirty-four miles. It had been more than two years since they had attended any religious service, living in a Catholic community. They seemed hungry for every word of the service. It was our Communion and their exhortations and testimonies in the Covenant meeting did us all much good and helped to make the occasion a very tender and precious one.

The elder Mrs. Watts is a sister of Rev. D. E. Maxson and the only surviving one of a large family and her daughter-in-law is a granddaughter of Elder Clemont. We wish they would change their location and make their home with us. Brother Chase Looffboro has moved on to his land here and still others are expected this fall. We wish that our people looking for homes would give us a call. Preaching service the second and third Sabbath of every month, the other Sabbaths some one reads a sermon from the *The Pulpit*. Sabbath-school every Sabbath.

The weather has been fine this year, no destructive storms and crops are excellent.

Brethren pray for us and we will pray that in your annual meetings you may so follow the leadings of the Holy Spirit that all things may be done to the honor and glory of God.

Your Sister in the Work,
PERIE R. BURDICK.

AUGUST 14, 1906.

COUDERSPORT, PA.—It is some time since you have heard from Hebron through THE RECORDER, but we are not idle. The pastor and his wife are very busy carrying out the plans for the summer. A few weeks ago occurred the roll call meeting, there was a good attendance, some of the non-resident members being present and others sending encouraging letters. It was a pleasant meeting. The Hebron people were very much encouraged when eight of our young people became candidates for baptism. They were baptized last Sabbath in the stream near Coneville. We hope that many more may follow. The quarterly meeting of the Hebron, Hebron Centre, Shingle House and Portville Churches will be held at Hebron Centre next Sabbath and Sunday. The Ladies' Aid is planning to build an eating room for the church.—A play entitled "The Beautiful City," will be given here August 20 and at Hebron Centre August 23, the proceeds are for church purposes.—The annual Sabbath-school picnic will be held August 22 in the Dingman Grove near the church. Three other schools have been invited. Cor.

AUG 6, 1906.

SCOTT, N. Y.—Perhaps some of the readers of THE SABBATH RECORDER would like to hear again from the church and society at Scott.—The Rev. Riley C. Davis, of Scott, N. Y., came to us and held a service at Scott, N. Y., on the 1st of August. The people were very much interested and many were converted.

preaching of the Word, and have greatly enjoyed having once more a settled pastor and his family with us.—Rev. and Mrs. Davis have joined our church by letter, and these two, with their son and her mother, Mrs. Mary Davis, make an addition of four to our Sabbath-school. So we feel not only encouraged but strengthened. We earnestly hope that the Holy Spirit may work in all our hearts so that a thorough revival of real, practical religion may be experienced here.—We are feeling very grateful to the Missionary Board for so kindly helping us out with the pastor's salary. We feel that although we have hard work to keep along with the necessary expenses, and pay up all debts,—for churches as well as individuals should be honest,—we desire to show some practical interest in the work of our denomination.—It is but just to the members of the Ladies' Benevolent Society here, that some credit should be given them for their patient endeavors to lift the burdens from the church, and strive, pray, and hope for better things.

We now expect that our pastor will attend the

Convocation at West Edmeston, and the Conference at Leonardville. Some others would like to go who must remain at home.—With all the causes we have for thankfulness, there surges through our hearts like the undertone of the sea, an ever ringing knell of sadness for the dear ones gone from our midst. Loving, helpful hands forever at rest now, will minister no more to the cause of Christ here. We constantly miss their faces, their smiles of encouragement, their cheery words of hope, and their wisdom and helpfulness. We must not let the moments slip by in useless grief, but rise and with redoubled energy go on with the work they loved so well.
MRS. D. D. L. BURDICK.

If we look believably at the source of illumination and power we shall be able to look triumphantly at the most inaccessible and frowning hindrances; but it is fatal to all courage and energy to begin with counting our foes, instead of realizing the strength of our ally. Greater is he that is for us than they that are against us.—*Alex. MacLaren.*

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TABLE OF CONTENTS

EDITORIALS—Little Women 545
Convocation 546
'Who Thou Can be Saved?' 547
Quarterly Meeting 548
Convocation Papers 549, 550, 551, 552
WOMAN'S WORK—Poetry: A Slave Caravan; How Woman Suffrage Works in Wyoming 553
YOUNG PEOPLE'S WORK—The Reading and Study Course in Bible History; Why he Went Collarless 553
CHILDREN'S PAGE—Come Away, Poetry: What the Birds Eat; Waiting for his Master 554
MISSIONS—Sabbath Evening: What are we going to Do: Where do You Sit? China; From Another Letter of Sister Jans, Java 555-557
Tract Society Executive Board Meeting 556
Lower Lights 556
POPULAR SCIENCE 557
MARRIAGES 557
DEATHS 557
SABBATH SCHOOL 558
HOME NEWS 559

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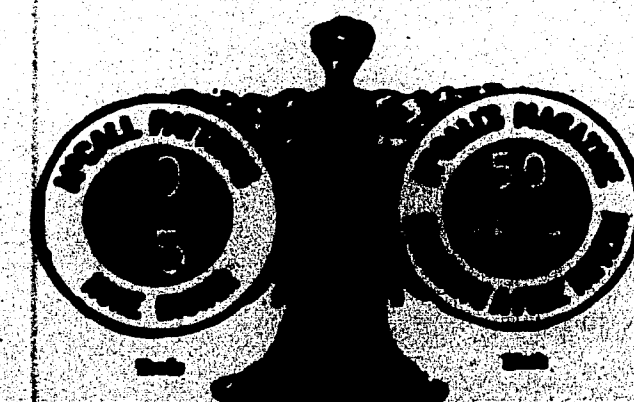
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VOLUME 60. No. 36. PLAINFIELD, N. J., SEPTEMBER 3, 1906. WHOLE No. 3,210.

Proceedings of THE RECORDER is under obligations to permit all those who could not attend the late sessions of the General Conference, to attend them through these columns. We shall give to the "Story of Conference," by the editor, the official minutes, together with the permanent reports and papers of the various Societies. Possibly some one will complain of "long articles. Be it so. THE RECORDER prefers to abide under such complaint, if need be, rather than de-fraud the many readers who could not be at Leonardville. We wish that the minor and un-official features of both the Convocation and the Conference, could be reproduced for sake of those who were not able to witness and take part in them. The people are striving to attain oneness of life, harmony of spirit and concert in action. A great work is at hand. Opportunities and obligations crowd upon all departments of denominational life. Common knowledge concerning what ought to be done, with mutual fellowship and unity of purpose are first requisites of success. Brotherhood in Christ includes all these requisites, and the Convocation and Conference have promoted brotherhood abundantly. The pages of the RECORDER will reproduce the history of these delightful denominational meetings, from various standpoints, hoping thus to impart knowledge and promote brotherhood, to the upbuilding of all our work, throughout the widely scattered household of faith. We seek to minimize hindrances and difficulties, and magnify duties, opportunities and privileges. There is no cause for doubt or fear which is comparable with the glory of the work entrusted to us. It is good fortune, the best of fortune, to be called to such a work as ours, at such a time. Thank God for demands, for strenuous life, in the name of Jesus, the Christ. Lock your lips against murmurings. Take courage, and read the full report of Conference.

THE CONVOCATION. (Concluded.)

THE EVENING SESSION, AUGUST 21.
The service for the evening was opened by a vesper service on the piazza and lawn of the parsonage. The service was led by Rev. E. D. Van Horn. It consisted of hymns, prayer, and appropriate remarks by the leader, linking the different parts of the service together. Delightful is the best word by which it may be described, but that word must be defined in its deeper meaning. The service closed with the stanza:
'Who is going in the west,
Who is looking earth with rest;
Who is looking earth with rest,

The evening was calm, the heat of the day was going by under the touch of the cooler breath of the evening. Darkness gathered so that after the first hymn one could scarcely read. The scene described in the stanza was going forward; evening was lighting her lamps, one by one. The hush of the night came down like the spirit of God, enfolding all hearts and the whole village in quietness and rest. The writer remembers but one occasion in which the fullness of worship was more strongly marked. Once it was his privilege to stand in the great cathedral in Cologne, Germany, listening to the vesper service that was held in a chapel of the cathedral, so far away that nothing could be seen, and nothing but the music heard. We stood near a western window through which the last rays of the setting sun came in tinged with softened tints by the colored glass through which they passed. Both the height and depth of worshipful feeling were realized as we stood in silence, with a couple of German friends with whom we had that day traveled from Berlin. The only sound that interrupted the vesper music was a quiet sob of joy in which Mrs. Lewis unconsciously gave voice to the peace that filled that great cathedral, while the organ praised God. The cathedral came back with the vividness of a clear-cut photograph last night while the writer sat with the assembled Convocation at the vesper service in West Edmeston. Blessed indeed were all those who were permitted thus, through the shadows of the earthly evening, to enter into the ineffable glory of spiritual rest in heaven.

The evening session opened with "The Meaning of this Convocation: a Backward Look," by H. L. Cottrell. Mr. Cottrell's address is given below. Then followed a testimony meeting in which a large number expressed their joy and satisfaction for what the Convocation had brought. The report of the Committee on Credentials, which appears in this connection, sums up the situation so well that the RECORDER need say little more at this time. But we can not refrain from saying that the choice of themes, in the thoughts which appear in the various carefully prepared papers, the devotional hour with which each morning session closed, the spirit of fraternity, and the strong purifying and uplifting character of the Convocation throughout, are seldom equalled. One of the most delightful features of the week was the royal hospitality which the people of West Edmeston gave to the overwhelming number who came down as the host of Semester came "like a wolf on the fold" devouring wolf, the stenographer says. The social fellowship in the program was a fitting counterpart of the both-

ty of the village was not exhausted, for she said, "I know of at least six places not yet occupied, where a man might sleep." No one who enjoyed the privileges and blessing of the Convocation of 1906 could doubt its timeliness and value at this stage of our denominational life and work. It has evidently sprung into permanent existence with this its second session, an existence which promises abundant good.

Report of the Committee on Credentials.

- Your Committee on Credentials would respectfully report that the following members of the Convocation have been present during a part or all of the meetings of the Convocation:
Rev. A. E. Main, Dean of the Theological Seminary, Alfred, N. Y.
Stephen Babcock, President Seventh-day Baptist General Conference, Yonkers, N. Y.
Rev. Boothe C. Davis, President Alfred University.
Rev. William C. Daland, President Milton College.
Rev. Theodore L. Gardiner, ex-President Salem College.
Rev. A. H. Lewis, Corresponding Secretary American Sabbath Tract Society and Editor The Sabbath Recorder.
Rev. E. B. Saunders, Corresponding Secretary Missionary Society.
Rev. W. L. Greene, Field Secretary Sabbath School Board.
Mrs. Harriett C. Van Horn, Corresponding Secretary Woman's Board.
Dr. A. C. Davis, Jr., President Young People's Board and Pastor West Edmeston Church.
Jay W. Crofoot, Missionary, Shanghai, China.
Mrs. Hannah L. Crofoot, Shanghai, China.
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Rev. I. L. Cottrell, Pastor First Brookfield Church.
Rev. G. W. Lewis, Pastor Milton Junction Church.
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Rev. M. G. Stillman, Pastor Walworth Church.
Rev. A. G. Crofoot, Pastor Independence Church.
Rev. E. D. Van Horn, Pastor Andover and Scio Churches.
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